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Dell' alte sue ruine il lido serba:
Muiono le città: muiono i regni:
Copre i fasti, e le pompe, arena ed erba:
E l'uom d'esser mortal par che si sdegna
O! Nostra mente cupida e superba!

Tasso, Gierusalemme.

Alli o mui grande reino está de Congo,
Per nòs já convertido à fé di Christo,
Per onde o Zaire passa claro e lungo,
Rio pelos antiguos nunca visto.

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How shall I render thanks to all who have helped me in this enterprize and without whose sympathetic help and cordial co-operation I could have done nothing? This book is especially the idea of one person, and the work of many. The only person, whose opinion on any particular does not transpire, is the Compiler, who is merely a funnel, down which the accumulated research and stored knowledge of scores of forgotten, unknown, and unvalued Scholars and Christian Labourers have been poured into a vessel, from which all may drink. Some of my personal friends and helpers, like Steere, Krapf, Schlenker, Cooley, Reichardt, and Moffat, *opere in medio*, have passed away, leaving their notes in my portfolio, their books on my shelves, and their kindness in my memory. Some I have never seen in the flesh, nor am likely to see, but I seem to know their train of thought, and enjoy a greater degree of intimacy in correspondence, than exists with others whom I meet daily. Some great names of departed Scholars have lived again for me, and I seem

to argue with them, and in my dreams and meditations to discuss points with them, always deferring to their judgment. Such are Barth, Bleek, Norris, Logan, Prichard, Clarke, and Rebman. Even old figures long since buried and forgotten, Ludolf, Brusciottus, Cannecattim, W. J. Müller, and Lichtenstein, seem to start up and encourage me to give a new chance of life to their forgotten names. Old Scholars, like Schön, Latham, Koelle, S. Crowther, and F. Newman, have helped with their advice. Young Scholars have pressed forward to take up particular portions of the subject, and have been encouraged to publish their experiences. I return hearty thanks to all. The main assistance has been in the supply of books, answers to inquiries, or indications of sources of information. Among many others I would mention the following:

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The Book is dedicated by special permission to King Leopold II. of Belgium, who for his services in the cause of Equatorial Discovery, both on the East and Western Coast, well deserves the proud title of "Africanus."

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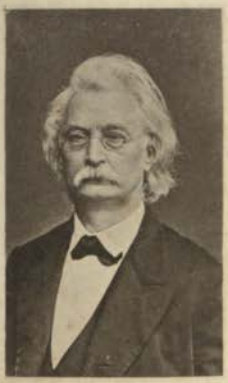

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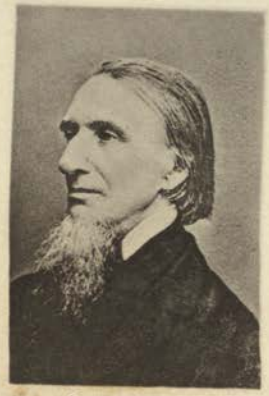

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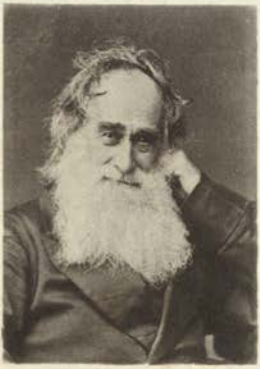

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THE MODERN LANGUAGES OF AFRICA.

CHAPTER I.

INTRODUCTION.

If an apology was necessary for my venturing to intrude upon the Public with a volume upon the "Modern Languages of the East Indies," with regard to which I had some knowledge, the result of a residence of a quarter of a century in India, what can I say in justification of a volume upon the "Modern Languages of Africa," concerning which I know absolutely nothing? In all humility I attempt now, as I did then, to fill a vacuum, which had forced itself on my notice. It came about somewhat in this way. I was Honorary Secretary of the Royal Asiatic Society, Member of the Council of the Royal Geographical Society, of the Committee of the Church Missionary Society, and of the British and Foreign Bible Society, of the Translation Committee of the Society for Promoting Christian Knowledge, and the subject of Africa, its tribes, and Languages, was always coming up. I naturally looked about for some book which would tell me generally about these Languages, and no doubt the "Universal Ethnology" of F. Müller of Vienna did tell me a great deal, but the African Chapters were scattered through a volume, devoted to the whole World, and

purport of the Treatise was Ethnological rather than Linguistic. Moreover, I soon became aware that in Modern Books of Travel disclosures were being yearly made of hitherto unknown Languages, and under my eyes in England books were being published which had escaped the learned World on the Continent.

In England, and the United States of North America, there seemed no one ready to take up the subject. How entirely Africa had been forgotten must strike any reader of M. Müller's "Lectures on the Science of Language," and Whitney's "Language and the Study of Language." Both these books are of the highest value, and undertake to treat of *the whole* subject of Language, and yet the scores of Languages and Dialects of Africa were forgotten, though they represent most remarkable and unique phenomena. The area was so vast, that no instance has occurred of a Scholar being acquainted with more than three or four of the African Languages, and even then he had not a general, or second-hand, knowledge of those which were spoken by tribes at a distance. The absence of all indigenous literature, the non-existence of any local educated Public, rendered the prospect desperate, and yet it was evident that much could be done, and much ought to be done, and that a gathering together of all the scattered Materials to one focus would probably lead to an advance along the line.

This anticipation has already been realized. When in 1878 I had published my book on the "Modern Languages of the East Indies," I at once turned my thoughts to Africa. I placed myself in communication with many of the great, though isolated, Scholars, and became aware of the existence of works under preparation, works ready for the press, and Materials ready to be worked up. The expressions of sympathy, the stimulus of a disinterested adviser, the suggestion of means to print and publish, have led to the appearance, during the last [illegible] years, of at least a score of volumes, or Essays on

Languages in different parts of the Field. Old Scholars have at my suggestion taken down from their shelves old manuscripts, which they had abandoned all hope of publishing, but which are now in or passing through the press. Other old Scholars have returned to their old love, and again appeared before the Public; young Scholars have been encouraged to put their collections into a form fit for publication, and a class of Negro Scholars on the Niger have been called into existence. The British Museum has been compelled to give up unpublished manuscripts, or forgotten books, from its shelves, to be translated and published.

My first effort was to get together all that was in existence, or, at least, to get notice of them, and the first despatch came from the Cape of Good Hope. Sir Bartle Frere sent me for the Library of the Royal Asiatic Society a good supply of African books of the Languages spoken south of the Equator. The Church Missionary Society placed at my disposal, and at my request has presented to the Royal Asiatic Society, copies of the numerous and excellent Grammatical works prepared by their Missionaries. In the Libraries of the Royal Geographical Society, the India Office, and the Anthropological Institute, I found many important books, which I have not met elsewhere. Messrs. Trübner, Quaritch, Williams and Norgate, and Dulau, supplied books from their stores, for I had to purchase many rare books as my only chance of seeing them. The Baptist Missionary Society, the Wesleyan Missionary Society, the Free and Established Church of Scotland Missionary Societies, the German Missionary Societies of Basle, Berlin, Barmen, and Bremen were all placed under contribution, for I began gradually to know what books were wanted. Friends in France, Spain, Portugal, Italy, Germany, Austria, Russia, Switzerland, Africa, and North America, were able to send me on loan, or as a present, a rare copy of some particular book, to indicate the existence of some pr[illegible]

viously unknown book, and in one instance a manuscript transcript was specially made for me of a book represented by a single copy. The same kind friend in Boston, U.S., unable to get me a copy of an exhausted edition of a Grammar of the Grebo Language, came by chance on the plates of the book, and had ten copies struck off for my benefit, sending me half a dozen, which I gladly distributed among the Libraries of Berlin, Vienna, Paris, and London, for it so happened that another kind friend had in the interim sent me a copy of the exhausted edition from Cape Palmas, in Liberia. From Nachtigall, Buchner, and Schweinfurth, I have received notices of Vocabularies, which will form parts of books not yet published. The sale of the library of Chabas, the Egyptologist, was most opportune, and supplied a great many books, to which Maisonneuve, of Paris, once set upon the track, was able to add others. Scarcely a week has elapsed without the arrival of some delightful parcel from a sympathizer, perhaps an entire stranger; a Jesuit Priest, expelled from France, and tabernacled in North Wales en route to the Zambési, has been good enough to send me a Kabail Dictionary, prepared for his Mission, and not sold to the Public, and a young lady from West Africa has sent me the unique Grammatical Works, in two Languages, printed by her late father, which I had sought for in vain in England. A friend at Boston, in North America, at my instigation, induced a friend of his at Benguella, in West Africa, to send me a Grammatical Note of a totally unknown Language.

This was encouraging: Missionaries, who are not always Scholars, and Scholars, who are generally not fond of Missions, Protestants and Roman Catholics, Englishmen and Foreigners, have all assisted me in consequence of the peculiar official position which I occupied, and a very considerable correspondence has ensued in all the chief Languages of Western Europe, and I arrived at the [illegible]gular conclusion, that of all the nations of Western

Europe, the Dutch alone had not contributed a single line to the illustration of an African Language; while on the other hand, to the Dutch Language alone has it been conceded to stamp out entirely the indigenous Language of the people, and substitute a debased dialect of itself.

In the letters received, and in the separate works published, constant allusion was made to Essays which had appeared in some of the learned Series of Western Europe, in Appendices to Books of Travel, or even to the text of such books. Hence the necessity arose of the examination of the Serials of the English, North American, French, Italian, Portuguese, and German Societies dealing with Language, Geography, and Anthropology. This was no slight task, but it gave a rich return, and would not have been possible except to one, who resided in London, and had access to such learned Societies, and who could count on never failing courtesy on the part of the Secretaries and Librarians. To this followed the perusal of scores of volumes of Travel in the same variety of Languages. Copious notes had in all cases to be taken, and Translations made of long passages from a foreign into the English Language.

Nor can I omit from notice the printed Reports in the Serials of Missionary Societies, and the letters from Missionaries in the Field in reply to my queries. Here I tapped a fount, which might not be accessible to the Scholar, who was not also devoted to, and interested in all the Missions in Africa. For several years every month has brought to me the Serials of all the Missionary Societies, English, American, German, and French, at work in different parts of Africa: in all of them Linguistic Notices of the highest interest occur, telling of Languages actually spoken, books being compiled, Translations being made. In their pages I have found allusion to books printed in Missionary Presses, perhaps a Primer, or a Vocabulary, or a Translation of a few Chapters of a Gospel, but of priceless value, independent of their li[illegible]

rary merit, as placing beyond a doubt the actual existence of a Language, and the precise Geographical limits of the habitat of the tribe which spoke it; and when it is remembered how large a portion of African Vocabularies have been collected from the mouths of slaves, years after they had been torn from their homes, and forgotten the familiar use of their mother tongue, these genuine collections from the mouths of the people *in sitû* have an extraordinary Linguistic value. The Annual Reports of the Missionary Societies, and the British and Foreign Bible Society, present another abundant source of genuine and reliable information. Some letters addressed to me deserve special notice: a few weeks before his death, Krapf sent me a Language-map of Abyssinia, and such a description of the Languages spoken in East Africa north of the Equator, as he only could supply; and from the Niger came a Language-map of the Basin of the Niger, and a Linguistic Notice from the pen of Bishop Samuel Crowther, Archdeacon Dandeson Crowther, and Archdeacon Johnson, all pure Negroes, of such a character of precision and intelligence, as would cause any unprejudiced reader to lift up his hands in praise to our Heavenly Father, who in the first and second generations of liberated slaves, has permitted such evidence to be given of the intellect of the Negro Race, if only it has the advantage of sympathetic Culture.

With such a wealth of Materials pouring in upon me from every quarter, and a deepening conviction of the importance of the task, as well as the difficulty, I could only go on, and, profiting from a knowledge of the shortcomings of my previous work on the "Modern Languages of the East Indies," lay down clear and distinct principles upon which this work should be constructed. Possessed of a trained capacity for order and method, a strong will and love for steady work, which is the characteristic of old Indians, I had to grapple with this entangled subject, [illegible]st as twenty-five years ago I should have grappled with

the affairs of a District in India which had got into disorder, or with the Accounts of a Treasury which had fallen into arrear. The work had to be done, could be done, and therefore was done. "Vous-avez changé votre Continent," said a French Savant to me at Paris last year, when he found that I would not listen to his remarks about Asiatic Languages, and could only take interest in Africa. Why did I do it? Because there was a work, which somebody ought to do who had leisure, money, industry, and intelligence. Nor was I deterred by the fact, that in the long list of Languages which I have collected, I have not the slightest knowledge of any one, except of Arabic. A librarian is said to be lost, if he opens one book of his library, as he has to do with the outsides, and not the insides: so was it with me. I had to classify, and quote the opinions of others, keeping my Text entirely colourless as to my opinion, if for the sake of argument I was supposed to have formed one. The work before me was that of a botanist, not of a gardener, or a cooker of vegetables: I could describe a potato with the help of my quoted author, though I could not pretend to set one, or raise one, and certainly not to boil one. My self-imposed task was not to learn, read, speak, or teach the Languages of Africa, but to collect, classify, and set out the works of others, and thus place future Scholars on a platform of a genuine and solid character, so that they could advance with security on the onward path of discovery from the point which I had helped them to reach.

I place one foot firmly down upon Geographical facts, and the other upon such a statement of Linguistic facts as seem to my judgment sufficient. I do not admit the existence of a Language to be an established fact, unless I can indicate on the Map from actual knowledge, or reasonable presumption, the place where it is spoken. We have got beyond the period of vague Geographical uncertainty. Under my directions a Language-map has

been prepared by the most able Cartographer, Ravenstein (specially employed by the Royal Geographical Society to construct the large Map of Equatorial Africa), and, unless he can find a place in his Map for the tribe, the Language can find no place in my Schedule. To satisfy the other requirement, the most desirable thing is a moderately sized Dictionary with a Grammar prefixed, as either one or the other is comparatively useless alone. In the Appendix to such a book should be short Texts or Sentences, translated word by word. In such books the sounds should be carefully rendered on some understood and uniform system, and from the Vocabulary all Loan-words should be carefully removed. To me it seems that the practice heretofore indulged in of judging of the affinity of a Language from a short Vocabulary of isolated and chance words, collected by an uninstructed traveller, or extracted from the lips of an uneducated slave, long an exile from his home, without any reference to Grammatical Structure, is mere waste of time, and calculated to mislead: the practice should be abandoned, or at least the pastime may be left to the next generation. It comes to this, therefore, that, as a rule, evidence as to the habitat on the Map, and as to the existence of the Language, by a Vocabulary, are the lowest qualifications for an entry on the Schedule, but there are exceptions. When experienced travellers, like Schweinfurth or Krapf, testify to have heard a Language spoken, to have taken notes of it, and studied it, and yet, owing to the destruction of a camp by fire in one case, or a forced and hazardous flight in the other, all documentary evidence has been lost, it would be impossible to omit such Languages, of the existence of which there is no doubt; while, on the other hand, the scanty and suspicious Vocabularies of a totally unpractised traveller may sometimes be deemed insufficient to admit a Language. I am often pressed by the consideration, Shall I admit such and such a Language to my Schedule, or exclude it? Shall I place it provisionally

in a Class, or consign it to a limbo of unclassed at the end of the volume? I have thought it best, when I am satisfied that the Language does exist, though we know little about it, to bring it on the Schedule, and place it in the Class to which it has been assigned, or to which it is Linguistically or Geographically adjacent. The limbo alluded to will contain those Languages only, of the existence of which I have not sufficient proof.

The Map is made as complete in its entries and colouring as modern Science permits, and can be referred to by the reader, but I have deliberately avoided the error of loading my pages, or Appendices, with Vocabularies, though I have several genuine and unpublished ones among my Materials. They are of no manner of use to any one but a special student, and such an inquirer had far better consult the original book. No safe results can be anticipated from a copy, subject in the case of a compilation, such as this, to a first copy from the text into manuscript, and then to a second in print, giving room for a multiplicity of casual errors. My book has a totally different object than to be the hobby-horse for readers to mount, and strike out theories of the resemblance of words in totally different Languages in far distant Countries. No true result can be expected from an inter-comparison of words, unless there has been a previous careful scrutiny of each vocable, a rigorous exclusion of all Loan-words, the reduction of the whole to one common method of Transliteration, and the carrying back of each word to its simplest form by the abscission of all Prefixes and Suffixes, and the extraction of all Infixes. Even then a theory of affinity, based solely on Roots, requires the greatest reserve, and some knowledge of the Ethnological relations of the people, before it can be accepted. I have determined therefore to exclude all Vocabularies, but I have indicated where, if they exist, they can be found.

The Geographical limits of the inquiry are conterminous with the Continent of Africa and its Islands, with certain

exceptions. The great Island of Madagascar is unquestionably peopled by a Race, who, both Ethnologically and Linguistically, belong to the Maláyan Family, and are so entered in my Book on the "Modern Languages of the East Indies." On the other hand, there is an African element in the population, analogous to that in the West Indies, owing to the constant importation of slaves from the African Coast: some go further, and indicate the particular tribes on the East Coast, whence these slaves came. It is admitted by Sibree, a most competent Authority, that this must have had some effect upon the Languages of the tribes of the West Coast of the Island, and probably to this cause we must credit the much darker colour of the skins of the inhabitants of the West Coast. At any rate, whatever influence may be debited Ethnologically to African slave-immigration, we may safely place Madagascar as completely outside the orbit of Linguistic Africa as Madeira, and there is no reason for asserting affinity in remote ages. The Modern Languages of the Canary Islands, St. Helena, and Ascension Island, are excluded for the same reason.

As the survey of my subject proceeded, I found the great variety of names, and their enormous number, a cause of exceeding perplexity. Names appear not in scores, but in hundreds. Where they can be deemed on sufficient authority to be synonyms of a well-known name, they are so entered. It must be remembered that most tribes had names, by which they were known to themselves, and often several distinct names, by which they were known to their neighbours on different flanks; then, again, there are subdivisions of tribes, but such distinctions are Ethnological, not Linguistic. In some cases there are nicknames, from physical features, such as "Knob-nosed," or from the colour of the skin, such as black and yellow. Some names have obtained without offence, though originally offensive, such as "Káfir," "Berber," "Bastard," and "Hottentot," from whatever cause this last may have

arisen. Other names, though in constant use, are of alien origin, such as Kabáil, Swahíli, Bush-man. Diversity and carelessness of spelling have added a number of unnecessary names. It is possible that the division of a tribe may take with it a Dialectic variation, and therefore justify the use of a distinctive name, but not always. At any rate, there is a residuum of names, and sometimes of Vocabularies, which cannot be identified or located. As we shall see further on, many Vocabularies were extracted from the lips of a slave, and therefore in all probability genuine, but as useless to the purpose of accurate Linguistic knowledge as a mere name of fancy, and such have been omitted on the same principle as that on which our Maps have been cleared of all names unsupported by evidence.

On the subject of spelling names it must be recollected that the information contained in these pages is drawn from English, French, German, Swedish, Finnish, Italian, Spanish, and Portuguese authors, and the great difference of rendering sounds in recording the most ordinary names in different Languages is well known. In my book on the "Modern Languages of the East Indies," the Materials of which were drawn from many sources, I hesitated at bringing the names, gleaned from books in many Languages, to one Procrustes-bed, and some critics expressed dissatisfaction at this want of uniformity. In this book I have adopted one uniform system, and, whether it is good or bad, at any rate it is intelligible, which is more than can be said for other systems. K will always stand for hard C, as in Kongo; an accent will call attention to the fact that a vowel is long, such as Káfir; but where a name has an European origin or notoriety, no change is made, such as Capetown, Sierra Leóne, Zanzibár, Algiers, &c., &c.

The final letter "s," which is the sign of the Anglo-Saxon Plural, has not been added to the names of African tribes, unless their termination has been Anglicised, such

as "Egyptian," for it is evidently incorrect to attach the termination of an Anglo-Saxon Plural to a name in its African form, and indeed no such Suffix is attached to many European names, such as French, Spanish, Dutch, or Portuguese. Some names have to be disentangled from the strange spelling in which they were recorded by the sailor, the merchant, and unlettered traveller. Sometimes a term is too large, and would comprehend a nation; sometimes too narrow, and intended only for a subdivision of a tribe or a family. Many names when brought to the test of their own dictionaries are found to mean only "men," such as abántu, oromo, or "kindred," or "slaves," or "savages."

Supported by the practice and expressed opinion of Authorities, such as Lepsius, H. Hahn, Bleek, Krapf, Steere, and Norris, I have determined to omit the Prefixes and Suffixes, and write the name in its simplest form, such as Swahíli, Súto, Chuána. Lepsius remarks, that it seems to him rational, when naming a people and Language, to omit Prefixes and Suffixes as far as possible, and to keep to the Root. The well-known peculiarity of the Bántu Family would without some such caution cause the names of all the Languages placed in Alphabetical order to be ranged under these letters, according to the initial of the Prefix. Another reason is, that a traveller coming from the South has brought with him in the common talk of himself and his servants the prefix of Ba. A traveller from the East Coast has carried with him the prefixes of Kí and Wa, even applying them to Languages of the Hamitic Group, such as Wa-Galla. Norris considered the use of the Prefix not only to be superfluous, but incorrect. The entire omission of the Suffixes is not so easy. It may cause some difficulty at first to recognize the Language under the amputated name, but in a general Treatise on the whole Continent it must be done. None of the Languages of the Negro or Hamitic Group have any additions to the simple name.

But after all has been done to secure accuracy and uniformity, there must still remain in many cases extreme uncertainty, for generic names may possibly have been entered instead of special names, or what seems a Prefix may prove to be part of the Root: we are in fact groping in the dark, and must await more light before we arrive at any definite nomenclature. The striking inconvenience of the Bántu Prefix is well illustrated in the Synoptical Table of all known African Tribes and Languages appended to Stanford's Africa. There under the initial syllable of Ama, Ba, Ki, Ma, Se and Wa names are brought together, which ought not to be associated, and the identical name appears repeatedly under the Prefix Ba, or Wa, or Ki; at the same time some names, equally entitled to a Prefix, are entered without any, and some like Ki-Galla, a Hamitic Language, appears with a Bántu Prefix. In the list of Translations of the British and Foreign Bible Society some names are brought together as if closely connected, the Otshi or Ashánti, and Otji-Hereró, a Bántu Language with a Plural Prefix. Steere, in his Preface to his Grammatical Note on the Sambára Language, remarks that the Ki usually inserted is a mere Prefix, which makes a Substantive, meaning the "Sambára sort," and may be applied equally to any other thing, as well as the Language; for this reason, it appeared to Steere that it would be much simpler in writing for English readers to drop all variable forms, and, as we do in the case of Zulu, use the unvarying ground-form. It may, of course, be retorted that we do not act in this way in dealing with the names of Arian Languages. We write Maráth-a to indicate a man of that country, and Maráth-i for the Language with reference to the gender of the word understood, and do not fall back upon the ground-form Maráth. But Suffixes appear with less prominence than Prefixes, and, as a fact, in the Non-Arian names we do fall back on the simplest form, such as Kol, Gond, etc. One great source of error I can scarcely hope to have avoided.

In the course of the preparations of the Map, and the compiling of the list of names, it has been repeatedly discussed: Is this a tribal name, or a trade-name, or a nick-name, or a name imposed by a stranger, or the name of a small clan? In India I have often experienced the same difficulty. I have asked a man the name of his caste, or his tribe, and his reply has been, that he was an agriculturist, by which he meant "a Jat," because in his mind the two terms meant the same. Depelchin writes from Sheshéke on the Zambési that Holub greatly erred in this particular. Who can tell with certainty the meaning of such terms as Tonga, Toka, Tua, that appear so often? If the word "Nyika" really means "a Wilderness," and "Nano" means a "Mountain," then the omission of the Prefix is not justified: it would be tantamount to calling an Indian tribe "Jangal" or "Pahar," instead of Jangal-i and Pahar-i, but the Arian Suffix is less difficult to deal with than the Bántu Prefix: I have found it necessary to omit the Prefixes even of Nyika and Nano. Again, no doubt such words as Kidi, Shangalla, and others do mean "Slave" or "Negro," or some depreciatory term, but all names must have had some origin or other; the original meaning has been forgotten, and a term of dishonour has often grown into one of honour. I allude to this with a view of anticipating hasty criticism, and by no means asserting the correctness of my entry. I know how ridiculous to the practised ear of the Indian official sounds the names applied to the people by the chance traveller, who records to the best of his ability what he picked up on his journey.

It has been necessary to avoid a lax phraseology, and to abandon the use of vague terms, such as "tongue," "speech," etc. Only two terms are used, Language and Dialect, as major and minor relative terms, and to determine their relation to each other. Assuming a Language to be the form of speech of a given population, we have to determine what amount of Dialectal variation consti-

tutes a Dialect of a Language, and what extreme variation justifies the claim to be a Sister-Language, and not a Child-Dialect. It is obvious that Portuguese and Spanish rank as Sister-Languages, while Venetian and Tuscan are only Dialects of Italian. Nothing has tended more to spread vague and false notions connected with Ethnology and Language than the lax use of terms. It seems to be better to be wrong than so to express the meaning as to leave nothing definite. It must also be determined by what names certain Grammatical Methods, or Functions, are to be called, and by what names the subdivision of the subject matter is to be known. The use of the terms Family and Branch, or Group and Sub-Group, has its special application. When the Languages are assumed to have a common origin, like the Semitic and Bántu, the first term is applicable, but where there is no certainty of such common origin, and the subdivision is only one of convenience, then the latter terms are used. On the other hand, all the hard technical terms, which set the teeth on edge in German books, are deliberately avoided, as the object is to popularize, though the result may be that the compiler will have a "Nicht" attached to his name in German Reviews, as a compliment to his entire absence of training in any school of Comparative Philology.

It lies outside the purport of this sketch to dwell upon the Grammatical pecu liarities of Languages, or Families and Groups of Languages. Indeed where a Language has been sufficiently illustrated by a good Grammar, such as Swahíli, Zulu, Hausa, Kabáil, available in an European Language, nothing need be said at all: the inquirer is referred to the Grammar. Where however the information is culled from a Serial, the pages of a great traveller like Barth, Schweinfurth, or Nachtigall, or a Missionary Primer, Report, or manuscript letter, some further description is given. But it must be recollected, that the object of the author is to give a sketch of the whole subject, not to

write an account of each Language. A Marátha Pandit complained, that in my book on the "Modern Languages of the East Indies" I had only allowed three pages to his important Language: he mistook my object, and in fact half a page would have been enough for so well known a Language. Many most interesting Grammatical phenomena will appear, but must be noticed very briefly. Norris was so struck by the complex Grammatical system of African tribes, in spite of their low state of Culture, that he remarks, that he was almost inclined to regard the simplicity of a Language as a mark of superiority of intellect. Many of the phenomena, which will be incidentally noticed, are of the highest interest, such as the Click, the Tabooing of words, the absence of Grammatical Gender, the existence of Mixed Languages, the Method of Prefixes, the Practice of Alliteration, &c., &c.

Polyglottism, more or less, seems to be an ordinary feature of Africa. It is difficult sometimes to understand how far the secondary use of one of the great Vernaculars, such as Arabic, Swahíli, Zulu, Chuána, extends as a means of interpretation. Bilingual or Trilingual Interpreters seem never wanting: the presence of captive slaves, or subdued tribes, or Helot Races, or Nomad tribes, or Forest tribes, or predatory bands, seems to have had the result of the co-existence of a plurality of Languages everywhere, even in the Island of Zanzibár. The narratives of travellers supply individual instances which are striking. Mtesa, King of Uganda, on Victoria Nyanza, speaks six Languages, Nyoro, Ganda, Swahíli, Soga, Zulu, and Arabic. A Ma-Kua Chief is credited with the power of speaking five. Grant mentions the presence at Karagwe of a trader, of Indian origin, who could converse in at least ten varieties of African Languages. Livingstone alludes to a Portuguese half-caste elephant-hunter who could speak a dozen different Dialects. These are not the statements of a chance traveller, who could be imposed upon, but of men who knew, what they were

writing about. We never hear of travellers unable to communicate directly or indirectly with the people, or at least no instance is recorded of inconvenience from the absence of such means. The value, however, of information would be much increased if the traveller, confessedly not a Linguist, would state by what means he communicated with the people. I have lived years among the same people in India, dwelling in their midst, and still the patois and pronunciation of the agriculturist, or the mountaineer, or the Helot, were often beyond me, and yet ordinary African travellers, like Duncan on the West Coast, Thomson on the East, and the great Sportsmen in the South, narrate conversations with Chiefs and people in fullest detail, though passing over prodigious lengths of Territory. How did they manage to understand their informants? Now and then a great scholar like Krapf alludes to a tribe speaking a Language unintelligible to all, which shows that this was to him at least an exceptional case. On the other hand, the total disseverance of tribes by their Language is evident to all who have to deal with Missionary operations. In the Basin of the Niger there is a multiplicity of Languages, and it is a great administrative question so to locate the Negro Pastors that they may be able to preach to the people in their own Vernaculars; and as regards some Languages, though their existence is an incontestable fact, they are entirely unknown. Some Languages are dying out, and if we are to believe competent Authorities, new ones are being formed. The Languages sometimes seem as shifting as the sand of the deserts.

Next in importance to the Language-map is the Bibliographical Appendix. In preparing it the following points are deserving of remark. All titles, for the sake of brevity and consistency, are omitted before names: initials of Christian names are only given where two Authorities have to be quoted of the same name: titles of books are given in the terms of the Title-page, when in

Italian, French, and German: all others in English. Anything that falls short of a Grammar is styled a Grammatical Note, whether in a Serial, or a separate Book, whether it may be a learned Essay, or an elementary Primer. Anything below the rank of a Dictionary is styled a Vocabulary. Selected specimens of a Language are called "Texts" or "Sentences," as the case may be. In the case of the well-known Languages, of which there are Grammars and Dictionaries, the mention of Grammatical Notes and Vocabularies is omitted, as their utility has been superseded. All books, of which the information is only second-hand, are omitted as being repetitions. All books, which treat of Families and Groups of Languages, or of Africa, or a portion of Africa *generally*, are omitted from the separate Language Appendix, and entered in the General Appendix, with the Serials and Books on the general subject. Each entry in the Schedule of Languages is presumed to correspond with an entry in the Language-map. No references are given in the margin of the Text, or in Foot-notes, but every Authority made use of is quoted in the Bibliographical Appendix. The views conveyed are bonâ fide extracts from those books, and can be verified by reference to the Manuscript Notes of the Compiler, who has no views of his own: they may be unintentionally misrepresented, or incorrectly translated from a Foreign Language, and they are only quoted "quantum valeant per se," for it must be remembered that some of the Authors who are quoted are profound Scholars, though often holders of strange theories, while others are imperfectly prepared and casual, though truthful, observers.

A considerable Scholastic and Religious literature has sprung up in some of the Languages, whenever a Mission has long been established in a tribe. Such books are not quoted, but their existence is of importance as a testimony to the thoroughness and genuineness of the knowledge of the Language possessed by the Missionaries. Herein

differs the indigenous Literature made on the spot, from the praiseworthy, though less genuine, productions of European Scholars in their studies at home. The books are Hymns, Scripture-Narratives, Catechisms, Prayer-Books, School-Primers, Easy Lessons, Tracts, and Translations of English Works. They are often printed in the Mission Press by the Native Converts in one or other of the forms of the adapted Roman Alphabet, or printed in Europe from the manuscript sent home from the Mission-Field. This literature is perhaps one of the most marvellous phenomena that the World has ever seen. A Language, that a few years previously had never been committed to writing, and which had not developed words to express abstract ideas, is modulated by skilled hands so as to answer all the requirements of the highest Civilization, and the natives themselves, no longer savages, are trained to aid in the Translation, and in the setting up of the types. Surprise was expressed one day at a Meeting of the Committee of the British and Foreign Bible Society at the proposal to print a tentative edition of a Translation of a Gospel in the Language of a tribe, not one of whom at the time could read, though schools were opened to teach both young and old. The truth is that in many of the tribes of Asia, Africa, America, and Australasia, the Bible has often been the first Book, always the best Book, and for a long time the only Book, for Language has been the handmaid of Religion, and Religion the herald, instrument, and perfectioner of Civilization.

Some writers have undertaken to institute comparisons of the Languages of Africa with those of the other Continents, Australasia, America, and Asia: this seems rather premature in the present position of our knowledge, and no two seem to agree together. In his Natural History of Man, Prichard hazarded the idea of an affinity of African with American Languages: his cautious editor, Norris, who was a profound Scholar, entirely disputes this

notion. It would be safer to reserve such discussions until a more complete insight is obtained into the Languages of Africa.

With regard to the population of Africa there exists great uncertainty and great difference of opinion. Two hundred millions is the figure usually assigned, which is less than that of the population of British India, spread over an area greatly larger. Some portions of the Continent have no inhabitants at all: some portions are undiscovered as yet, and other portions very imperfectly known. It will be safer to leave the solution of this problem also to the next generation. No data exist of any kind. The readiness with which guesses are made, the accuracy of which it is impossible to test, reminds of the story of the King, who placed a handful of sand in the palm of his Wazír with orders to count it. The crafty official retired for a season, and then submitted a memorandum in very high figures; when the King questioned the accuracy of a calculation made in so short a time, he was invited by the Wazír to test it by personal enumeration of the particles. The task at present of recording the population of Africa is as hopeless as that of enumerating the particles of sand in her deserts, or making up the totals of the Tsetse-flies in the traveller's encampment.

The number of Languages and Dialects spoken in Africa is another question involving different considerations. It is very difficult to reconcile the opinions of different Authorities. Lenz, the German traveller in West Africa, remarks that he repeatedly found in the space of three square miles four distinct tribes, consisting of only two hundred people, speaking totally distinct Languages. This can only be explained, in his opinion, by the wandering and breaking up into fragments of great tribes, of which an isolated fragment remained in the midst of a stranger people, keeping its own Language. Prichard, who was an experienced and sound ethnologist, records his opinion that in Africa and elsewhere it was

believed at first that there were countless numbers of Languages unconnected with each other, but in the course of inquiry the number became gradually reduced, and there were found to be a few Languages and an infinity of Dialects. Coming to facts, Koelle was able to glean two hundred Vocabularies from the mouths of slaves released at Sierra Leóne, and in the Official Report of the Census of Sierra Leóne sixty Languages are recorded. This problem will remain for the future also. The total of Languages recorded in this Sketch will not settle the question. Those Languages only are entered, the existence of which can be certified. Scores may exist outside, of which nothing is known with certainty, but there is plenty of room on the Continent for them. In a choice of difficulties, with a view to arrive at accuracy, I have preferred to omit a doubtful Language, as the Cartographers in the beginning of this Century cleared the Maps of doubtful entries. In the Schedule of the "Modern Languages of British India" occur many names, which seem to express a Linguistic idea rather than a Linguistic reality, but we have a distinct statement of competent inquirers, and Local Officers of the State, that the tribe has such and such a habitat, and some genuine words have been gleaned first hand into a Vocabulary. To such Languages the right of citizenship cannot be denied, however degraded and broken the tribe. But we might in Africa as well register the sounds conveyed in the cawing of the rooks, or the bleating of the goats, as picked up from a veteran rook in a cage, or an old tame Billy goat, and make a guess at the spot where the egg was laid, and the kid given birth to. It is far better to omit a score of shadowy Languages, and allow them to be re-entered, when a clearer light has fallen upon them, than to go on in the old misty way of entering *unplaced* languages (to quote Latham): it is obvious that, if a Language is unplaced, it is deficient in the first element of a genuine existence, as the Vocabulary may be a forgery, or an

Argot, or it may be extinct: in fact it has no *locus standi.* The lists picked up from the mouths of slaves on their release, which will be described in the following Chapter, have introduced phenomena into African Philology, unknown elsewhere. The actual out-turn of Languages admitted on my Schedule represent a very small portion of the Great Unknown. It distressed me during last winter to be at a Missionary Meeting on Africa, when the Chairman had a Schedule unrolled which extended from his seat to the further end of the hall, containing, as he asserted, the names of all the Languages of Africa. It was impossible that it could even have been approximately correct, and, if it were correct, it would have slight relation to the work of a single Missionary Society. It reminded me of the petitions presented to the House of Commons on some fanciful subject, containing long rows of names of very doubtful genuineness. Literally, only one Language was spoken within the Field of that particular Mission.

CHAPTER II.

HISTORY OF THE PROGRESS OF KNOWLEDGE OF AFRICAN LANGUAGES.

It is instructive to note, how great facts gradually dawn out of the darkness, are first hesitatingly brought forward by a great Master of Linguistic divination, are combatted and laughed at by his contemporaries and seniors, and accepted as Gospel-truth by the next generation. Take, for instance, the separation of the Hamitic Group from the Semitic Family in North Africa, the existence of the Nuba-Fulah Group in Mid Africa, of the Bántu Family South of the Equator, and the relative position of the so-called Bushmen and the Hottentots in South Africa. We mark how manifest misconceptions die away, inapt Terminology falls out of use, and all theories, based upon misconception and mis-statement, disappear. It is wonderful to reflect, how Lakes, Mountains, Rivers, Tribes, Kingdoms, and Languages have appeared on the Map, on the pages of current literature, and the lips of men of this generation, as if a new Planet had rolled into view, or a new slide being slipped into a Magic Lantern, and yet for long silent Centuries those tribes have been there, and we have known as little of them as of the humming of their insects, and the howling of their wild beasts. This is a solemn thought: generations of men in Africa have lived in vain, if life be measured by the invention of an Art, or the propagation of an Idea. In imagination we can depicture them migrating through their grand forests, huddled together

in their straw huts, fighting their cruel fights, dancing their wild dances, and giving way to their abominable customs of Cannibalism, Human Sacrifices, and bloody Ordeals, but of the form of words which they uttered, their phraseology, their divinities, their families, and their fellow-men, we know nothing.

The egotistical Greek, and the unsympathizing Roman, have left us no shred of knowledge. They crowded out Egyptian, and strangled Punic, with the other Languages of North Africa, on which they were good enough to impress with an immortal stamp the name "Barbarous," both in Libya and Ethiopia: they must have had the general acquaintance which Anglo-Indians possess of the Non-Arian Languages of India: and yet their very existence is unnoticed. Herodotus and Strabo, Juvenal, who was banished to Upper Egypt, Sallust and Ptolemy, the great Geographer, Juba the Second, and Cornelius Balbus, who in the time of Augustus led a Roman expedition across the Sahára, might have told us what the Language of the Garamantes, the Blemmyes, the Atarantes, and the Getulians was like.

In the middle ages the dark cloud of Mahometan Rule fell over North Africa, and it was only gradually that the East and West Coast were discovered, and occupied. Grammatical works have come down to us of four Languages which enable us to judge of the change that has worked itself out in the course of two Centuries. The Capuchin Brusciottus published at Rome a Grammar in Latin of the Kongo Language in 1659: W. Müller published in German at Nurenburgh a Vocabulary of the Fetu, a dialect of Ashánti, in 1675: the Jesuit Pedro de Diaz published at Lisbon in Portuguese a Grammar of the Language of Angóla: these three books were the results of personal local inquiry. Ludolf composed his Grammar and Dictionary of the old Ethiopic, and of Amháric, with the help of an exiled Abyssinian, and never visited the Country. He published it in Latin in London, 1699.

Wemmers published a Dictionary in Latin of the Ethiopic, with a Grammatical Note, at Rome, in 1638. Unpublished manuscripts of an early date may be found in old Libraries: notably a Kongo-French Dictionary of 10,000 words, without name of Author, or date, has been found in the Library of the British Museum, and a manuscript Dictionary of Italian-Nubian by Arcangiolo Carradori di Pistoia, has been found in an Italian Library. Both these are in the Press. No other book or manuscript has come to my knowledge.

No progress was made during the first half of the eighteenth Century. Information, however, came from an unexpected quarter. Oldendorp, a Dane, belonging to a Moravian Mission to the Antillas, undertook to make inquiries among the Negro slaves of two or three Colonies in the West Indies as to the name and situation of their Country, and the Countries which they had traversed in Africa on their route to the Coast. He knew nothing about Africa, having never set foot in that Continent, but to him we are indebted for our first knowledge of more than twenty Countries, and his is the first work of a general African character, and compiled for purposes of Science. In 1784 appeared the Catalogue of Known Languages by Don Lorenzo Hervas, the Father of Comparative Philology: he discovered, or at least was the first to notify, that the old Ethiopic, and Amháric, belonged to the Semitic Family. In 1787, under the auspices of the Empress Catharine, appeared at St. Petersburgh the rare work "Glossarium comparatum Linguarum totius orbis," in which thirty African Languages are noticed.

In 1808 appeared the first volume of Adelung's Mithridates: the author died before the appearance of the second volume in 1809 edited by Vater: the third volume appeared in 1816, and the fourth in 1818 edited by Vater and Adelung the younger. In these volumes a wonderful advance is made, but they embrace the whole World, and the notices of African Languages are few and far

between, though all the existing knowledge is brought to a focus and gleanings made from the Vocabularies collected in the Travels of the explorers of the first period of the nineteenth Century. To Vater succeeded Balbi, in whose Ethnological Atlas, dated 1826, all existing knowledge is tabulated, and five tables set apart to Africa.

The second edition of Prichard's Physical History of Man appeared in the same year, deserving of the highest respect, and Africa Ethnologically treated occupies the whole of the second volume. But Latham was the first who consecrated to Africa a separate Linguistical discussion, and Report. At the British Association in 1844 at York, he read a short paper on the Ethnography of Africa, as determined by its Languages, followed in 1847 at the Meeting of the same Association at Oxford, by his memorable Essay "On the Present State and Recent Progress of Ethnographical Philology, as relating to Africa alone:" this paper marks an epoch in the inquiry, for in the interim betwixt the reading and printing of that paper appeared the Second Edition of the "Literature of Grammars, Dictionaries, and Vocabularies" of Vater, edited by Julg, a most minute and exhaustive work, but extending to all the Nations of the World. For all practical purposes no Student need go further back than the Essay of Latham, and the "Literature" of Julg, for he will find references there to all that is known, and no similar works have appeared from that to the present date. Latham's devotion to the subject of Africa should not be forgotten, for as far back as the year 1845 we find a contribution on the subject in the Transactions of the Philological Society, and in a succession of papers subsequent to his great Essay at Oxford, contributed to the same Periodical, he adds information from time to time, the whole of which is consolidated in his volume "Elements of Comparative Philology," published in 1861, which being broken up into Chapters, and intermixed with notices of the Languages of other parts of the World, and

overladen with Vocabularies, loses much of its practical value. There is no doubt that the works of Balbi, Prichard, Latham, and Julg gave a wonderful impetus to the study of the subject: all of them are what may be termed Authorities at second-hand, for they had no independent knowledge, and they have been quoted by all subsequent inquirers, though the lapse of years has diminished the value of their statements.

The Materials collecting in the Field were of different kinds. Expeditions by private individuals, or on the public service, had become very common, and a Vocabulary or Grammatical Note was expected as an Appendix to every narrative. The Scientific Serials, which were coming into existence, hastened to publish communications of the same kind: notably the Ethnological Society of Paris published the Vocabularies of Senegambia, collected previous to the French Revolution by some members of a Religious Order, and transferred from the Convent to the National Library. Vocabularies of the principal Languages of Western and Central Africa were collected from every quarter, and published in 1841, under the superintendence of Norris, at the expense of the African Civilization Society, for the benefit of the Niger Expedition. For, following the example of Oldendorp, a new fount of information had been tapped, and Kilham and Clarke had collected extensive Vocabularies from the mouths of the liberated slaves, brought under their influence in Africa, and this method was extended further by Tutshek, who attempted to get at the secret of four Languages by examining four liberated slaves brought over to Munich, and he was successful as regards two to a remarkable extent. Clarke's Specimens of Dialects and Notes of Countries and Customs deserve special notice, as illustrative of the faulty method then in fashion. This excellent Missionary had for eighteen years paid attention to the subject in the West Indies, and on the West Coast of Africa in the Equatorial Regions. He has

left a Grammar of the Language of the Ediya, which he knew well, being stationed in the Island of Fernando Po, and he knew more of the Coast opposite round the Kamerún Mountains than any one before him, but at the time of his compilation in 1848 the desire was to astonish the World by the number and variety of Languages, and to supply materials to the builders of Philological Castles in the air, based upon words, brought together, and their fancied resemblance: with this object the compiler collected words from every part of Africa, not only of Languages, but of Dialectal varieties of Languages, quotations from published works, or from manuscripts, and he thus presents us with the following imposing, but impractical compilation: I. ten words in 294 Languages and Dialects. II. Numerals in 388 Languages and Dialects. III. Vocabulary of 21 words in 36 Languages. IV. Vocabulary and sometimes sentences in 20 additional Languages. V. Alphabetical Catalogue of Countries, Places and Languages, with very brief remarks. VI. List of Languages of Africa, as he conceived it. If he had restricted his work to the Region within his own knowledge, and admitted nothing second-hand, carefully noting the person who supplied him with the Vocabularies, and the approximate Geographical position of the tribe, we could have followed him; as it is, we read through scores of names with a feeling of despair, and I had to consign them to the limbo where all things are forgotten, for they are "up in the air" as it were, and it is mere waste of time to attempt to trace them by an examination of the words. He was not unaware of his danger, for he remarks that many of the Africans belonged originally to Countries far distant from the sea, which they left in tender years, and spent long time in intermediate localities, speaking other Languages, forgetting their own, or forming a compound of their ancestral and adopted Vernacular, a fertile source of error. Very different is the character of the Outline-Vocabulary alluded to above by Norris. He was a great Scholar, and he submitted all

existing Materials to an acute critical judgment, and he had thought and written much about Africa, though he had never visited the Country. He gives a full Alphabetical Vocabulary of Eight Languages, spoken on the West Coast of Africa from the River Senegál to the River Niger: the Numerals in two additional varieties: a reprint with additions of Kilham's Vocabularies; Sentences in Ashánti. He reduced the whole to one form of Transliteration, and gives his Authorities in the Preface. It would have gladdened his heart, had he lived to 1883, and seen the wonderful amount of light let into his favourite subject. I feel that in this imperfect volume I am discharging a pious duty to this great and modest Scholar, in whose official seat, as Honorary Secretary of the Royal Asiatic Society, I am unworthily sitting, and whose steps, though I never saw him in the flesh, I try to follow, in being severely practical, and never unduly confident, or uncritically speculative. In his Edition of Prichard's Natural History of Man he greatly contributed to accurate knowledge of Africa.

Availing himself of the same material, and enjoying the friendship of Norris, Logan, so well known for his Researches into the Languages of Further India and the Indian Archipelago, turned his attention to the Languages of Africa also. His contributions were second-hand, but those of Baikie, Consul at Lokója on the Niger, were at first-hand, and of very great value. Some have been published, but others have remained in manuscript, and after much search have at last come into my possession. Rugendas is stated to have collected Vocabularies from Slaves of the West Coast in Brazil, but I have not been able to get a sight of them. Domville has supplied six Vocabularies, which may possibly be genuine, compiled in the Brazils, but this source is tainted with suspicion. Seetzen and Koenig succeeded in making collections of Vocabularies from Slaves in Cairo. Froberville, on the East Coast, contributed in the same way to the ever-increasing stock, illustrating twenty-five languages of the

Bántu Family with a Grammatical Note and a Vocabulary of two thousand words.

Seetzen also picked up from a Negro of Central Africa, whom he met at Cairo, the names of twenty-four Languages, without one scrap of Vocabulary, or indication of the habitat of the tribe. Some of them are recognized as well-established Languages: one at least appears to be the name of the upper portion of the River Niger, the Joliba: others cannot be recognized, and yet all these names are indiscriminately set out in the List of Languages in Books of general reference, though hanging on such a slender thread. This shows how important it is that no Treatise on Languages should be accepted without a Language-map, prepared by a skilled Geographer, which at least narrows the field of error. In the Appendix to Hale's account of the United States of North America's Exploring Expedition, a rare book, published in 1846, are Vocabularies of fourteen words in twelve Languages collected on the spot.

At length in 1854 Koelle published his great Polyglotta Africána of two hundred Languages: it is right to add that Koelle had resided a considerable time in Africa, was well acquainted with several of the Languages of the West Coast, having actually compiled Grammars in two Languages. The Vocabularies collected by him were tested with the utmost care, reduced to the same method of Transliteration: all the information, as to the locality, that could be elicited, was tabulated and mapped: Linguistic Classification of a portion of the Languages was attempted, upon the data thus arranged. This great work was crowned with the Volney Prize, and to those who delight in the amusement of constructing visionary systems of affinity by comparison of vocables taken at hazard, this book will always be a treasure-house, but, when a serious compilation of the Languages of the Continent is attempted, some grave difficulties arise in dealing with this class of documents. Similarly D'Avezac, by careful ex-

amination of a captive Negro at Paris, was able to compile a Grammar and Vocabulary of the Yariba Language: Delaporte picked up on board ship from a Native of the Gabún a Vocabulary of Pongwe.

The constant forcible emigration of slaves, and their capture in mid-seas, and liberation at Sierra Leóne, brought about phenomena unparalleled elsewhere. Scores of men and women were landed, whose only means of inter-communication was English, or some African Language, other than that of their own Country. Koelle and Clarke admit, that many of their informants left their home at a very early age, and spent many years in intervening localities before they reached the place of embarkation: thus they had acquired new Languages, and partially forgotten their own. Some of them were isolated members of their tribe, and their Language had therefore fallen totally into disuse, and they had lived long lives with men and women of other Races. From this point of view such Vocabularies, in the mere matter of genuineness, fall far behind the collections made by an intelligent traveller in the villages, where he sojourned a certain number of days. The Map, which accompanies the Polyglotta Africána, is not constructed by independent Geographers, but certain names are entered in certain places, according to the vague indications of the liberated slave pressed by the collector to point it out by some detail of the point of the Compass, the number of marches, or the particular Rivers crossed in his original journey in the Slave-Koffle many years before. On the score of genuineness they are therefore more than doubtful. Travellers in Italy will recollect the lines of nets suspended along the ridges of mountains to catch the quail on their Northward home-peregrination: if each quail, as he was caught, were asked, what Language his people spoke, he would naturally recollect his sojourn in Africa, and say Arabic, forgetting the Italian Dialect, which he had previously spoken in his Apennine nest. Such collections as the Polyglotta Afri-

cána, however excellent, are aptly compared to a handful of shells tossed upon the sea-shore, and picked up at random after having been blown far into the Interior: they are of no use at all until they have passed under the hands of a skilful assorter, who has experience, gleaned elsewhere, of the characteristics of each shell, and of not much use even then.

But there are other and graver objections. The Monumental appearance of such a work as the Polyglotta Africána, and the name, would lead the casual inquirer to suppose that he had in his hands a work of the precise nature of the one, which Latham attempted in 1847, and which is the object of the present compilation. So vast and orderly is the arrangement, and imposing the Map, that for the time it would seem, that the detail of Africa's Languages within a certain region was before him; but it was justly remarked, that it is wholly out of the category of systematic Classifications, that it is a mere "tour de force." Languages actually known to the compiler are omitted, because no liberated slave came before him who knew those Languages; many others are omitted, which are represented by sufficient documents; of the Vocabularies entered some must be placed aside as of no use whatsoever, until the exact habitat of the tribe is made out, who use it. Under the stern rules of this compilation it would be impossible to admit a Language, for which the Cartographer, working on independent Geographical data, cannot provide a habitat: and considering the rapid decay of weak tribes, and their absorption into others, it is probable that some will never be traced: the single liberated slave, who undertook to supply Koelle with the Vernacular of his village, as spoken forty years before, may in some cases have been the last of the Mohicans.

Barth calls it a Muster-karte or Paper of Patterns, and condemns it, as in many cases far from reliable, and too scanty to be of any practical value. He points out from

his own knowledge that what Koelle enters as Bagrimma is for the most part pure Hausa, as the slave, who was the only representant of that tribe, had forgotten his own Language, and adopted that of his Hausa comrades. Let me, however, add my own testimony. I have examined every one of the two hundred entries with the desire of utilizing the Vocabulary, if possible. At times I have rejected a great many, but further research, and consultation with my Cartographer, led to the restitution of many: in some instances Koelle's judgment in entering names on the Map has been marvellously confirmed by the testimony of later travellers. As to the worth of the Vocabularies themselves, the time is only now coming when they can be best tested by Students in the Field.

Of a totally different character is the Collection of Vocabularies of Central African Languages published by Barth himself in 1862, the result of his careful local inquiries. This great Traveller and Linguist died suddenly, *opere in medio*, leaving his great work on Central African Languages incomplete. I came on constant allusions to other Vocabularies supplied by Barth besides those published, and yet, in spite of considerable inquiry in England and Germany, could not trace the fate of the unpublished Materials. At length came a rumour from Berlin that they had passed, through the medium of a celebrated French Geographer, into the hands of the great traveller Nachtigall, whose third and Linguistic Volume of the Sahára and Sudan was delayed in the Press. It was so essential to me to know, not only what Barth had left unpublished, but what Nachtigall himself had collected for his third volume, that I deemed it worth while to go to Tunis to make personal inquiry, and a statement of all the existing Materials was with the greatest kindness and liberality placed at my disposal, and will be noticed under each Language to which it relates.

Another first-hand Collector of Vocabularies was Bowditch: he was sent by the Governor of Cape Coast

Castle to Kumási, and concluded a treaty with the King of Ashánti: his book was published in 1819 at London, and he gives all that he had collected: the Numerals of thirty-one Languages and Dialects, and some Grammatical Notes. Like others, he attempted to give width to his information rather than depth, and we find in his lists names of Countries of which he knew nothing, and tribes with which he had no personal intercourse; he is, as regards them, only a second-hand repeater.

While this was doing in the Field, great Scholars in Germany, like Pott, Ewald, Von der Gabelentz, and Prætorius, were observing from their watch-towers the progress of Linguistic Knowledge, and publishing criticisms in the Journal of the German Oriental Society, and an additional value is found in the existence of such Scientific Periodicals, that they furnish data for measuring the progress of Knowledge; for, while in the volume of one year there is a total ignorance of the Language of a certain Region, in the next, owing to the happy arrival of a letter or of a parcel of books from Africa, East, West, or South, a bright light springs up, and the reader is introduced to new names and new phenomena.

Bleek published the first part of his Comparative Grammar of the South African Languages in 1862, the second part in 1869, and died in 1875, too soon for Science. Our knowledge would have been advanced, had his life been spared. His Catalogue of Sir George Grey's Library at Cape Town is a most valuable contribution to African Bibliography. We are indebted to him for another valuable Book, the Languages of Mozambík, consisting of Vocabularies collected by Peters, a German Naturalist, on the spot, which Bleek carefully edited and amplified. He also published an Essay on the Law of Permutation of Sounds in the Bántu Family, and led the way in the new Classification of Languages with reference to the presence or absence of Grammatical Gender. I

venture to differ from Bleek in some particulars, but his place is foremost in the rank of African Scholars. Beke, Krapf, and D'Abbadie, in a succession of works, or contributions to Journals, have thrown a light into Ethiopia. Krapf worked on to the last day of a useful and honoured life. Crowther has prepared a Language-map and full data of the Basin of the Niger.

Lepsius, in his Preface to his Nuba Grammar, conducts the reader over the whole Continent to work out his theory about the Ethnology of Africa, and lastly F. Müller in his Universal Ethnology and Outline of Philology has summed up the whole matter, but as part of a great work on the Languages of the World, and it is clear that Africa at the present conjuncture requires a special work to itself.

Livingstone in the three famous Books connected with his name, though he supplies no Vocabularies, had compiled many, and forwarded them to the Grey Library at Cape Town. His pages are replete with original and important Linguistic information, and no one can peruse them without feeling the immense debt which we owe to Livingstone, and how little we knew before he advanced from the South to the Zambési. He set the ball rolling, and it is rolling still.

Stanley in his Dark Continent has revealed to us the existence of many Languages unknown before. I have carefully sifted every passage of his famous Journey down the River Kongo, to extract the Linguistic ore. He has supplied twenty-four original Vocabularies compiled by himself, some of which are quite unique: Marche supplied four original Vocabularies, which Stanley has tabulated with his own. It is to be regretted that Stanley should have handicapped these precious additions to Knowledge by reprinting well-known Vocabularies from the works of other Authors, especially from an old traveller like Salt, whose information is quite out of date. I feel a profound admiration for this great traveller, who while fighting

for the life of himself and his company, uncertain when he should emerge from his Dark Continent, found time to record names and words, and was fortunate enough to bring them safe down the Cataracts. I remark with pleasure the deep-rooted sympathy with the African people, which irradiates all the narratives of the great Missionary Livingstone, and some portions of that of the great traveller Stanley. I venture to repeat that the reprinting of old Materials, such as Swahíli, the Negro Languages, the far distant Semitic, Hamitic, Hottentot and Nuba-Fulah, has no practical advantage, and rather chokes the merit of the real original collections of the great traveller, which are an absolute contribution to Science of first-hand Knowledge. I trust that future travellers will confine their exertions to recording Vocabularies of Languages not previously supplied with Printed Vocabularies or Dictionaries, and will not diminish the value of their own collections by stuffing them with Materials supplied by others, which are often out of date, incorrect, and transliterated on a different method.

Following his example Serpa Pinto, Ivens and Capello supply Vocabularies, but their Linguistic information leaves much to be desired, and indicates an absence of the Linguistic instinct. A quarter of a Century previously Gamitto in O Muáta Yanvo supplied Vocabularies and Linguistic Notes open to the same remarks. Ruppell, Long, Marno, Wilson and Felkin, Van der Decken, Lux, Bastian, Schultz, Lenz, Gussfelt, and many others, have added to the interest of their Narratives by original Vocabularies and Linguistic Notes.

As an Appendix to Stanford's Africa, compiled by Keith Johnston, whose untimely death in East Africa, while in the active service of the Royal Geographical Society, all must deplore, as a bright light of promise rudely extinguished, is an Essay on the African Races Philologically classified by Keane. The method is obviously borrowed from F. Müller, though the loan is not

acknowledged, and no Authorities are given for statements, and at this period of our knowledge of African Languages all depends upon Authorities. Nothing can be accepted, except we know who informed us, and what were his means of obtaining information. I was much indebted to this Essay five years ago, when I commenced my studies, and I looked with eagerness to the time when I could utilize the Synoptical Table of Tribes and Languages, which contains at least Seven Hundred names. A careful examination discloses great blemishes both of omission and commission. The method seems to be one open to objection. The Prefixes are an intolerable nuisance. Names appear twice or even thrice with different Prefixes. Extinct Languages, Dialects, Tribal Names, and Names of Countries are all entered on this List. With the valuable Geographical facts recorded by Livingstone, Stanley, and other great Scientific travellers, who fixed the Latitudes and Longitudes, are mixed up the shadowy Names of Koelle's Polyglotta Africána, some of which are still unlocalized. I cannot but think that this Synoptical Table of *All* Known Languages contains much that might bé omitted, and omits many Names which might have been entered, as much printed Materials relating to them existed of a date anterior to 1878. Perhaps my book and my Schedule will be justly open to the charge of the same, similar, or worse blemishes: if so, I hope they will be alluded to as lovingly and tenderly as I treat all that Keith Johnston has left behind.

Contemporaneous with the travellers, but going far deeper into the subject, has been the work of the Christian Missionaries, but this will be fully described in Chapter V. on Materials available.

Thus year by year our knowledge has expanded. By favour of Nachtigall, Buchner, and Schweinfurth I have sometimes been able to anticipate the publication of information. If I kept my pages open longer, I should have more to tell, as the horizon is ever enlarging. Each

month the Missionary Reports in all European Languages, Protestant and Roman Catholic, the Proceedings of all Geographical Societies in all European Languages, Independent Periodicals such as "Africa," "L'Afrique Explorée et Civilisée," Petermann's Mittheilungen, the Report of the German African Association, L'Esploratore, private letters from friends in Africa, or labourers in different parts of the Field, find their way to my table. Visitors drop in on their return from, or their route out to, Africa. It is no easy task to watch the game in every part of Africa, but every advance adds a little to our Linguistic Knowledge.

For myself, I never listen to traveller or Missionary on the platform, or read the stirring account of the last wonderful expedition, but the vision rises before me of the great African Plains, the vast Rivers, the sad-looking Mountains, the villages composed of straw bee-hives, the Palm tree, the Baobab, the prickly pear, and the Euphorbia: the women and men clothed in their simple nakedness with their fanciful head costumes, their spears, and their bows. I see the long row of porters carrying burdens, and the European plodding after them with his attendant carrying his gun, on foot, or riding on the back of a bullock, or of a Negro through the swamp, or carried in a rude litter. Sometimes I see in the Jungle the long koffle of slaves being marched down to the Coast, or the poor broken-down slaves fastened together and left to die, or be eaten before death by wild beasts: and still, in spite of all this cruel oppression, though this unhappy country seems for Centuries to have been forgotten by God, and unknown to civilized Man, nothing is more striking than the traces of goodness, light-heartedness, and gentleness of character, which seems to crop up in every page of every narrative, and in spite of the hopelessness of the case, hope seems still to remain. Something must be done to create a sustained interest in Africa.

CHAPTER III.

EXTINCT AND DEAD LANGUAGES: FOREIGN LANGUAGES: MIXED LANGUAGES IN COURSE OF FORMATION.

A SCHEME of Classification must precede any intelligible attempt to describe the Languages of a Continent, but a limitation of the subject must precede the Classification: I have already reduced Africa Geographically by the exclusion of certain Islands, and I now propose to reduce the Continent by the exclusion of a portion of the subject-matter. My title is "The Modern Languages of Africa": now each of the three words excludes a certain portion of what might possibly be looked for: the word *Modern* excludes the Extinct and Dead Languages: the word *Africa* excludes those Languages of Europe and Asia, which, though extensively used within the area, are not yet domiciled, or, if technically domiciled, cannot be treated of with any advantage here; the word *Language* excludes those composite Jargons, which are so rapidly and extensively forming along the Coast, and yet are not recognized as Languages. Although these three Classes are excluded from the Classification, it may be well to say a few words on each.

The Extinct and Dead Languages. It would be presumptuous in this Treatise to do more than record the fact, that neither Old Egyptian, nor Middle Egyptian, nor Demotic, nor Later Egyptian or Koptic are overlooked. They are undoubtedly of African development, yet they had no influence beyond the Valley of the Lower Nile. Old and Middle Egyptian and Demotic are actually Extinct: though Koptic is still used as an Ecclesiastical and Ritualistic medium, and the Language always remained

intelligible to the Student, yet it has totally died from the lips of men. In the category of Extinct Languages must be placed the Language of Kandaké, Queen of Ethiopia at the time of the Christian era, of the Blemmyes, and other tribes of the Middle Nile-Basin, who preceded the Arab Invasion. Late travellers mention the discovery at Karnak of potsherds with Inscriptions in the Greek Character, and clearly in the Roman Period, but in an unknown Language. In some of the Inscriptions there is a new form of Character also, partly Greek and partly Demotic. Hieroglyphic Inscriptions, still uninterpreted, though Brugsch thinks that he has the clue, have survived in the Valley of the Middle Nile in a Language supposed to be represented by the Modern Bishári. Of the old Persian Rulers, of the Achémenian Dynasty, even of King Darius son of Hystaspes himself, one precious Inscription regarding the Suez Canal in Cuneiform and Hieroglyphic has survived the ravages of Time. So also on the Egyptian side of the Red Sea are found carved on the rocks Inscriptions akin to those known as Sinaitic in the Valley of the Writing. Of the Language of Phenicia some few Inscriptions in Egypt, at Carthage and in North Africa generally, have survived to recall the ancient Colonies of Semites which fell before the stronger Arians. It is known that Punic was spoken in several towns of Tripolitána in the third Century of the Christian era. We cannot doubt, that the Hebrew was once extensively spoken in Egypt, where the Septuagint Version was prepared by learned Jews, and whither Jews were always resorting from the time of Abraham to that of Jeroboam, Jeremiah, and Joseph. Even to this day among the large Colonies of Jews in Tripoli, Tunis, Algiers and Morocco, a degraded form of Hebrew may exist, as a National treasure representing the oldest form of speech in Africa, of which we have continuous information. I found however in my late visit to Algeria and Tunisia that the Jews in their families and business speak Arabic only.

The Greek Nation did indeed play a great part in the early history of North Africa. The Colony of Kyréné, the merchants who settled in the Delta, the mercenaries of Psammetichus, who left their names on the legs of the great statues of Abu Simbal, as the oldest specimen of the Greek Alphabet, the Kings and Queens of the Dynasty of the Ptolemies, the great Alexandrian Librarians and Scholiasts, ought indeed to have left deeper traces of their Culture and Language than a few scratchings on the Monuments of Abydos, a few lines in the Monumental Stone of Adulis, a few papyri and coins, the celebrated Alexandrine Codex, the notes of the Scholiasts, the unmistakeably Greek names of Cities, and Territorial Divisions, and lastly the modification, which the later Egyptian Language and Character underwent under Greek influences. The Greek Colony, which in such numbers is now found in Egypt, consists of modern immigrants, like the other Nations of Europe.

The Latin Language had even a longer reign in North Africa, as the vehicle of Law, and the Ensign of Dominion. There were great Latin Colonies and Latin Churches. Sermons were preached in that Language in Africa by men of African origin, Treatises written, and histories composed, which Posterity would not willingly allow to die. It might have been expected that, when the great Latin Language ceased to be a living form of communication, and gave way to children born out of her own loins, a mighty neo-Latin African Language would have sprung into existence in the midst of the thriving Roman Colonies, which would have rivalled the Sister Languages of Iberia, Provénce, Italy and Romania, the phonetics and word-stores of the new Language being modified by Numidian admixture, but it was not to be, and the Language of the Sovereign Nation met the same fate which the Romans had dealt to their great rival Carthage, viz. absolute extermination. In the Aures Mountains of Algeria the villagers still use the Latin names of the

days of the week, and some few Latin words, suggesting what might possibly have been, and the Language lives in a few corrupted names of places, a few Inscriptions, which have been saved in buried Cemeteries, and has received a new, but not a true, life in the chants of the newly-established Roman Catholic Church.

Passing from a consideration of the Extinct and Dead forms of speech, I proceed to notice the Languages of Asia and Europe, which have established themselves in Africa, and yet cannot be deemed to be so domiciled and peculiar to Africa, as to justify their appearing upon the African Language-Map. The name of Arabic at once suggests itself as an alien invader, but it has taken too deep a root in Africa to be omitted from the list of African Languages, and there it will appear. The Osmánli Language of the great Turkí Family has long been the instrument of oppression, and vehicle of bad Laws and infamous Edicts, to the oppressed populations of Egypt and North Africa. It would be difficult to point out a single advantage, commercial, administrative, or literary, that has accrued from the domination of the Turks, and with their gradual effacement not a vestige will remain behind of their evil presence. By a singular chance two Languages of British India, the Hindustáni and Gujaráti, have found a footing in Eastern Equatorial Africa. It is painfully notorious, that all the Capital invested in the Slave-Trade of Eastern Africa came from India, and this is a remarkable instance of the deadening effect to all feeling of honour and human pity, that is brought about by the desire of gain. The Indians had seen the practice of Slavery and the Slave-Trade die out and be forgotten in their own nation, and yet they did not hesitate to promote the infamous traffic elsewhere. The Hindu is conventionally supposed to be unable to cross the seas, and yet for many generations there have been large Colonies settled, and in motion, on the Coasts of East Africa. Frere remarks, that in his whole circuit from Zanzibár

round by Mozambík and Madagascar and up to Cape Guardafui, there were scarcely half a dozen exceptions to the rule, that every shopkeeper was an Indian. He could converse freely with the whole body of retail-traders and local merchants in Hindustáni and Gujaráti, and all accounts were kept in Gujaráti or Kachchi. In fact, the whole trade was in the hands of Hindu Bhattia, and Mahometan Borah and Khoja, from Bombay, not only in great towns, but petty villages. When Grant was on his Walk across Africa, he found at Karagwe an agent of a trading house of Zanzibár who spoke a little Hindustáni. Steere mentioned to me the necessity of securing to his Mission a member who spoke Gujaráti, so as to get access to an important portion of the community at Zanzibár. In Cairo and Alexandria, and possibly in other places of importance, are found Armenian Colonies, educated, wealthy and respectable, here as in every other part of Asia. Lastly, at the Cape Colony is a large and flourishing Colony of Malays, who are Mahometans, and speak the Malay Language. Up to the present year the Chinaman had not yet fixed his foot in Africa, but he is expected, and on his way, and a small body has landed, and part of the plan to work the gold mines of the Gold Coast is to import Chinese as labourers.

Of European Languages the Portuguese was first in the Field, and firmly established in the Colony of Angóla on the West Coast, and Mozambík on the East, but on both Coasts the shrinkage has been very great, for at one time the Portuguese extended on the West from the Equator to the River Kunéné, and on the East from Melinda to Delágoa Bay. The influence of the Portuguese Language has been very remarkable. Loan-words have been adopted into Native Languages, to express new things and ideas: words of every-day occurrence such as palaver, dash, piccaniny, kabósir, come from the Portuguese: Brazilian immigrants at Lagos speak a corrupted Dialect filtered through America to Africa. Travellers in the Interior

have been surprised to find hundreds of Natives who can read and write Portuguese. Interpreters seem to be always available far into the Interior beyond the River Quango, and at Sheshéke on the Zambési mongrel Portuguese were met with. Mention is made of a written communication in that Language being made by a robber chief dwelling betwixt Bihé and Benguella, as his own Language had never been committed to writing. Monteiro, himself a Portuguese, who visited Angóla, remarks that the King of Kongo only spoke a few words of Portuguese, but the Secretary spoke and wrote it fairly: he had not been taught by white men, but by natives, whose ancestors had acquired the Language from the old Missionaries. At Ambáka, in the Interior, a great many of the Natives can read or write Portuguese, transmitted from Father to Son from the olden time. The Ambákista are well known.

The Spanish Language has not received the same diffusion in Africa: it is spoken in the small Colonies and Islands which belong to Spain, and it is mentioned, that some of the inhabitants of the Niger Delta make use of it. It is spoken by the numerous Spanish Colonists in Algeria, Ceuta, and in Morocco.

The influence of the Dutch Language is more remarkable. It is a very important Linguistic factor in the Anglo-Dutch Colonies. It has, however, undergone considerable Dialectal degradation even among the Colonists of whole or half-blood, and the form of speech spoken by the Bastards, the Orlam, and Griqua, as well as by the Republican Boers, is very different from the Dutch of Holland, the words being corrupt in form, while there is misappropriation of meaning, barbarous modes of expression, and bold defiances of Grammar. T. Hahn, who was born in the Country, states that the Dutch patois can be traced back to the fusion of the rural Dialects of the Netherlands and North Germany, and although it is phonetically Teutonic, it is physiologically an essentially Hottentot Language. The young Africander picks up his

Language from the half-caste Dutch, and the descendants of Malay slaves, and Hottentot servants, who originally spoke an Agglutinative Language, which can scarcely improve an Inflectional Language like the Dutch. A Grammar of Cape-Dutch has been published at Cape Town, bringing out the peculiarities of the South African Dialect of that Language. It is no matter of surprise, that the Dutch Language is used in the Parliament of the Cape Colony, more as a token of independence than of practical utility, and that it is the Language of public and private life in the two South African Republics; but considering the small influence of the Dutch on the Languages of Ceylon, it is very remarkable, that Bleek mentions that the Missionaries to the Kora Hottentots find it easier to teach the young to read Dutch than to compile books in their native Dialect, and in 1882 a letter has been received from the German Missionaries at Barmen in Damara-Land to arrest the further printing of the Old Testament in the Namá Dialect of the Hottentot, because the people have practically adopted the Dutch Language. So clearly in future Language-maps the Dutch Language will appear, and the Hottentot disappear, as a Linguistical term. A Missionary in Basuto-Land mentions that one of his flock spoke Súto mixed with Dutch.

The English Language, though later than the preceding in the Field, has obtained already a wonderful development. In West and South Africa are important English Colonies, and in numberless points on the West, South and East, and far into the Interior, are English-speaking Mission-Stations; for the Subjects of Her Majesty, and the Citizens of the United States of North America, rival each other in their Missionary enterprize. The free State of Liberia is an English-speaking Territory. At Sierra Leóne, Lagos, and in the Niger-Basin the English Language is the only means of communication betwixt liberated slaves of totally different origin. They have their Churches, their Schools, and their Assembly-Rooms. Educated Negroes

speak and write it with great purity and elegance, and, though Missionary Societies lay great stress upon Education in the different Vernaculars, yet the means of higher Instruction are necessarily in the English Language, and the Training College at Sierra Leóne is affiliated to the University of Durham. In the South African Colonies is a vast English-speaking population of whole or half-blood. Though not likely to appear as a separate entry on the Language-map, the English Language has before it a great future in Africa, as the vehicle of Higher Education and Superior Culture.

The Liberated Slave of Sierra Leóne is an Ethnological phenomenon, as his skin is as black as ever, and yet in all other respects he is a good, amiable, and often useful Englishman, to whom the habits of his uncultured neighbours are as foreign and repulsive as to a native of England. It was suggested that the converted Negro should still retain the forms of names familiar in his Country; this would be a good principle elsewhere, but the speakers of two hundred Languages were landed from British Frigates at Sierra Leóne, men of different Race, Nation, Language, and Customs. The subdivisions of Kongo, Ibo, Moko, etc., etc., are fading away. The second generation has become English, and prefers the names of Johnson, Williams, etc., etc., to their old National appellations. They speak and write, and preach, much purer English, and pronounce it better, than any Native of India, and a letter from the Bishop and Archdeacons of the Niger might be read through to the end without any suspicion arising that the writers were pure Negro.

The French Language plays a great part in Algeria, Tunisia, and in Egypt, but not in any way superseding the Arábic and Kabáil among the Natives. In the French Colonies on the Senegál and the Gabún it is the Language of Empire, and French Roman Catholic Missionaries take it with them everywhere. The Italian Language has a wide diffusion on the Mediterranean Coasts, and in Egypt,

Tripolitána, and Tunisia, are considerable gatherings of Italian Colonists, specially from Malta and Sicily. Lastly, the German Language is represented by the numerous Missionaries, who go out to Africa to live, or die, to establish Missions, teach in Schools, compose Grammars and Dictionaries of previously unknown Languages, and by the great travellers, who conduct Scientific expeditions into unknown regions.

All who have read with attention the foregoing remarks, and are acquainted with books of African Travel, must feel, that one important phenomenon has remained unnoticed, viz. the gradual formation of new Languages by admixture of two elements, the African and European. The Dutch appears to have been corrupted, but still to be called Dutch, but we have yet to form an opinion of the result of the influence of Portuguese and English on the African Languages. That form of Speech, which in China is called Pidgin-English (quasi Business), and which is used by English Merchants without feelings of shame or sense of ridicule, has been aptly defined as "the words of one Language (English) more or less mutilated, put together according to the idiom of another." Travellers allude to the jargon of Sierra Leóne English, and state that the people of Lagos speak a patois of English, which closely approximates to Yariba; that the Krumen, so largely employed in English vessels, speak a form of the English Language difficult to describe; that the Grebo tribes speak an Anglo-African jargon for purposes of traffic, which is made up of Native idioms interwoven with broken English words. It is possible that we are assisting at the birth of a new generation of Languages; if the great neo-Latin and neo-Indian Families represent a kind of Pleiocene period in Philology, the phenomena of which have happened in historical times, it is possible that a post-Pleiocene period may see the birth of a new generation of Languages in a further state of development. The Bible has been translated in America into Creole-English, and Surinam-

Dutch, but up to this time no Bastard or Creole African Language has arrived at the literary stage. Steere mentions with disapprobation that the Roman Catholic Missionaries at Bagomóyo on the East Coast have adopted the use of a Commercial Jargon, analogous to a Pidgin-Language, for their Religious Teaching in Catechisms and Bible Extracts. It is idle to argue *à priori*, that the existence of Mixed Languages is an impossible thing; we have to do with the logic of facts. Lepsius in his Nuba Grammar lays down the theory that the whole of the Negro Languages have been developed by the action of the Bántu and Hamitic Languages on each other during long periods of time. It is premature to form any opinion on such a theory, until we more fully understand the phenomena. Schuchardt of Gratz is collecting information from all parts of the World on the subject of Pidgin-Languages, and we must suspend our judgment, till we have a wide range of facts before us, and can examine the degree, to which one Language has influenced the other. We may safely rest upon the cautious opinion of Whitney, that the existence of mixed Languages is possible, but if it is asserted, that the admixture has gone so far, as to blend the Grammatical forms of two totally different Languages in any but a secondary way, the reply is, that this is directly opposed to all our experience of such admixtures. Lepsius' argument is founded entirely upon such an assumption, and really has no standing in Linguistic Science. Lepsius lays down as a dictum that the existing assumption that the Vocabulary of one Language may pass into another, but that its Grammatical Form cannot, is a prejudice. His is merely a counter assumption, and can only be proved by a careful examination of the History and Phenomena of the Languages of the World, for which purpose Data have not yet been collected.

One of the English Missionaries on the Kongo writes that he speaks in a mixed English and Kongo, and that

he thinks that he is understood. It seems that it would be wiser to learn one Vernacular, and eschew such a jargon. Johnson, a Negro on the Niger, says that the Language of the Pulpit is not the Language of the people, that a Patois is forming, and that a Grammar and Dictionary will soon be necessary. Travellers in Damara-Land allude to a kind of mongrel Language formed of Hereró, a Bántu Language, and Hottentot. I was informed at Oran, in Algeria, by a person, whose opinion I value, that in that Port a Patois is forming of Spanish, French, and Hebrew, with a French basis. On the Senegál River a jargon of French and the Negro Languages has come into existence; other varieties are noted in different parts of the Coast or in the Islands. Schuchardt's compilation will be one of great interest to all cautious observers of Linguistic Development, who have an intellect capable of appreciating new facts, and a judgment restrained enough to reject wild, though magnificent, theories. If ever there was an opportunity for the development of a new strata of Languages, it is at the present moment, when the Arian and Semitic elements are being brought into such close and domineering contact with totally alien and uncongenial Speech-Methods.

CHAPTER IV.

CLASSIFICATION OF LANGUAGES.

ANY attempt at Classification will be met by criticism, and counter-schemes. It is vain to hope that anything like finality has as yet been attained. My object is to throw together facts, to record the names of the books which touch upon portions of the subject, to indicate the habitat of tribes whose existence is known: two courses are open: either to do this in Alphabetical order, or to throw over the subject such a Classification, as will be simple, convenient, and intelligible, and then work it out. I have chosen the latter method, and rightly or wrongly adopted the six main divisions of F. Müller: but all my minor subdivisions are strictly Geographical, and I have worked out the details on my own responsibility, as I have had ampler Materials available than any of my predecessors.

A great deal of pains has been taken, and a great space covered by the attempts of Scholars to classify Sections and Sub-Sections of Groups upon supposed Linguistic Affinity. I agree with those Scholars, who place but slight value upon resemblance of words, the lists of which have been made by different persons, often unskilled, and not using sufficient care to secure accurate Transliteration and reduction of the word to its simplest form. Such Classifications lead to no degree of certainty or of progress, and are eminently unsatisfactory, when to the inherent weakness of the method of comparison is added the startling fact, that the habitat of the tribe,

who are presumed to use these words, is unknown. Take for instance one of the numerous entries in the Dictionary of Languages, 1874, p. 92 :—

"Guresa or Gursea.
"African, a Dialect of the Kouri Class, closely allied to Dzelana. See Guren."

When it is stated that all these Names are exceedingly shadowy, that though a Geographical position has been assigned to them, no European has ever visited the tribes, and our sole knowledge of all these Languages is gleaned from the mouth of slaves, and entered in Koelle's Polyglotta Africána, the method must be deemed to be that of "*obscurum per obscurius.*" No reflection whatever is intended to be made on the deviser of the Class, or the Scholar who discovered the affinity, but I am convinced that for subdivision the Geographical method is the best in the present state of knowledge. The time may come, when we shall know something of the Grammatical Structure of these Languages, and we have a warning from Lepsius, that in Africa the Vocabulary of an African Language is undergoing constant modification.

I must reject anything that bears *solely* on Ethnology, as Language is my subject. Kaltbrunner defines the comparative value placed by an Ethnologist upon evidence derived from physical features, or from Language and Religion, and he remarks, that the first are innate, and inherent, independent of the will, and at least for the individual incapable of change. Nothing, however, for a European or Negro is easier than to change his Language and Religion, and he can do this without leaving his Country, as the Hottentots have done, who speak only Dutch, and are Christians. The Physical features are therefore *determinative* of a Race: the Language and Religion are only *descriptive*. It is possible that tribes of Negro Race may speak Hamitic or Semitic Languages; we know as a fact that Millions of Negroes speak English

as their sole Language, and in one case we shall find a Negro Race speaking a Hottentot Language.

Then again, when two tribes speak the same Language, there is only a presumption of a common origin. We know that Swiss, French, and Belgians speak French, but History tells us that they have a different origin: in Africa History is silent, so we may fall into error. A Conqueror, like the Zulu, may have imposed his Language on a tribe of a different Race: or the Conqueror may be absorbed in the conquered tribes, and lose his Language, as the Northmen did in France. The Geographical extension of a Race and a Language are rarely anywhere exactly coincident: in Africa the chances against it are much greater.

The very terms used in former Classifications have differed materially. Some of them appear to me singularly unsuitable, but the same objections are entertained by many against the terminology of F. Müller, which I have adopted.

Prichard in his Natural History of Man, the last of his works, makes the following Classification, as far as his meaning can be ascertained, which is not very clear:

I.—Negro-Land.

II.—A. Syro-Arabian, previously called by him Hebreo-African, comprehending the Libyan and Atlantic Nations from Mount Atlas to the Arabian Gulf.

B. Galla, and tribes East and South of Abyssinia.

III.—The Great South African Race (Bántu).

IV.—The Lesser South African Race (Hottentot-Bushman).

Norris, in his Edition of Prichard's Natural History of Man, in a Note makes a Classification of his own seven years after the death of Prichard, with the advantage of additional light thrown on the subject. He would provisionally map out the whole Continent in the following rough manner, awaiting further information. He had paid particular attention to the subject of African Lan-

guages, was an accurate Scholar, and of all men of his period his cautious and well-weighed judgments are worthy of our respect.

I. Northern division, extending from the Atlantic to the Red Sea, from the Mediterranean to an irregular line on the South of the Sahára, the boundary of the Negro and the Bántu Regions near the Equator: this would include all Semitic and Hamitic Languages, such as the Libyan, the Abyssinian Non-Semitic Languages, and Galla.

II. Southern division: the Hottentot.

III. Intermediate division: Negro and Bántu, for he is inclined to place all in one great Group. About the unity of the Bántu Family he had no doubt, and not much as to the fact that Bántu Languages and Bántu physical features graduate in many instances into such as are universally called Negro, as we proceed from South to North-West. He admits that some Negro Languages elude all Classification, that we seem in them to have the phenomena of wholly different Families of Languages in a space much smaller than could be anticipated. Further researches might disclose principles uniting the whole in one great Class, but hitherto the Negroes had been deemed to be one Race from Physiological rather than Philological evidence.

Such was his opinion in 1855. He appears not to have returned to the subject, nor to have seen the remarks of later Authors. It must be remarked that he eludes the great difficulties which meet the Classifier: he incloses in one category the Semitic and their cognates, the so-called Sub-Semitic, and now called Hamitic. He takes no cognizance of the Nuba and Fulah Languages. He blends together the strongly marked and uniform Family, which he calls Káfir, but which is now known as the Bántu, with the multiform Negro. It is often asked what Races are Negro, as the meaning of the term is not well defined. It ought to be remembered, that the word is

not a National appellation, but denotes a physical type, of which the tribes in North Guinea are the representatives. When these characteristics are not all present, the Race is not Negro, though black, and woolly-haired. The Bántu, the Hottentot, the Ethiopian, and Nubian are not Negro. Yet sometimes the Moor of Shakespeare has been delineated as a Negro. Some Commentators declare that the Ethiopians of the Old Testament were Negro, and the people of North Africa with whom the Romans came in contact have been considered to be so also.

Krapf more than once introduced a new Terminology. He became aware of the existence of two distinct Groups of Languages on the East Coast, about the line of the Equator, and called them the Nilo-Hamitic, or Nilotic, and Nigro-Hamitic or Nigritic respectively. Cooley suggested the word Zinjian, from Zinj the ancient and general name given to the aboriginal tribes by the Arabs, and traceable in the works of Ptolemy the Geographer. The word Azania is used in the Periplus, whence the name Zanzibár is said to be derived. Neither of these names have obtained for the South African Family.

J. L. Wilson, of the American Board of Missions, who had experience on the West Coast, both North and South of the Equator, recorded his opinion, that in the Northern half the number of Languages was very great with little or no affinity to each other, while South of the Equator one great Family prevailed: that the Languages of the Northern and Southern Sections show that the tribes, whatever physical resemblance they might possess, had a different origin.

South of the Equator new Terminology was suggested by American Missionaries labouring in that Field. Grout suggests two Classes. I. Click Class, to include Hottentot and Bushman. II. Alliterative Class, to include the other South African tribes on the West Coast, and in the South; for of the tribes on the East he takes no notice. Adamson would give the two above named Classes the names of

Semitic and Japhetic respectively. None of these names have obtained.

Goldie, of the United Presbyterian Mission at old Kalabár, in the Preface to his Dictionary of the Efík Language, suggests a Classification partly Geographical, and partly Structural. His experience of the Efík, a Negro Language, convinced him that the phenomena of Prefixes and Alliteration were not peculiar to the Bántu Family. He therefore follows Norris, and classes the whole as one Family with two subdivisions; he doubts the existence of any Ethnological distinction, and remarks that the Languages South of the Equator are more nearly connected with each other than those to the North, but these last have many affinities with each other in Grammar and Idiom, while the two great divisions have so many points of connection as to form one great Family, more closely connected with each other than many of the Languages grouped together under the name of Indo-European.

Bleek had the advantage over the above mentioned in being a trained Comparative Philologist: he had visited the West Coast, and eventually settled at Capetown in charge of the Grey Library. He had also edited Peters' Vocabularies of Mozambík on the East Coast. His opinion on such a subject as the Classification of the Languages of Africa is deserving of the greatest respect. In his Preface to the Mozambík Vocabularies, in the Catalogue of the Grey Library, and in his Comparative Grammar of the South African Languages, he asserts that most of the Negro Languages of West Africa, certainly the Ashánti, Bullom and Temne, are connected with the Bántu Family. This term Bántu is now generally accepted on the authority of Lepsius, F. Müller, Bleek and Steere. He goes so far as to define a West African division of this Family, extending from the Kamerún Mountains opposite to the Island of Fernando Po as far as Sierra Leóne, which share the peculiarities of the Euphonic and Vowel

harmonic laws. The subdivisions of this division are admitted to be as yet undefined and uncertain, but three Branches may be distinguished, the Niger-Basin, the Gold Coast, and Sierra Leóne. But this is only a detail of his great Principle of Classification, which is as follows:

I. *Prefix*-Pronominal Languages.
II. *Suffix*-Pronominal Languages.

In the former were the Bántu Languages, in the latter the Hottentot and Bushman, which latter being Sex-denoting, he classes with the *Hamitic* Languages of North Africa. The term Hamitic has now been accepted on the authority of Lepsius, Renan, F. Müller and Bleek, in supercession of any other less-marked term, and marking distinctly the separation from Semitic. Bleek died leaving his work unfinished, but we feel how much we are indebted to him. He was the first who became aware of the important position which Gender occupies in the Classification of Languages.

F. Müller had the advantage of being deputed as a member of the Scientific Expedition of the Austrian Frigate *Novára*, and in the Linguistic Portions of the Report of that Expedition, in his Universal Ethnology, and Outline of Philology, he goes over the whole subject of the Ethnology and Languages of the World. As already stated, I have accepted his Classification of the African Languages as the basis of my Treatise. It is the following:—

I. Semitic.
II. Hamitic.
III. Nuba-Fulah.
IV. Negro.
V. Bántu.
VI. Hottentot-Bushman.

The marking off the third additional division is the special feature of this Classification, which removes a great many difficulties.

Lepsius, in the Preface to his Nuba Grammar, published

1880, gives us the result of lengthy investigations and long experience. It is diametrically opposed to the results at which F. Müller arrived. Why he delayed so long the publication of this work is not clear. Setting the Semitic on one side, as obviously intruders from Asia, he considers the Hamitic and Bántu elements as the sole factors, since the Hottentot-Bushman must be included in the Hamitic subdivision, and the great Negro intermediate zone is the diversified product of the collision and mutual influence and mixture of the Hamitic and Bántu. In very much of his argument he appears to follow Bleek, Logan, and those who preceded him chronologically, in enunciating such views, but no one has worked them out so fully as Lepsius. In his Standard Alphabet, published in London and Berlin, 1862, he has made a general division of Languages upon another principle, the main feature being the existence or absence of literature, which is not a permanent barrier, as in one generation a Language passes under proper Culture from being unwritten to becoming the vehicle of a copious literature, but to this division based upon a transitory characteristic, he unites another, the existence or the contrary of Grammatical Gender, one of the most deep-rooted of all divisions.

Two other schemes of Classification must be noticed. In Bagster's "Bible in Every Land" 1860, is a Classification of the Languages of the World, the principles of which are not stated, and which are not easily discovered. It really is of no use seriously to discuss it; for, as an instance of the extreme danger of entering names of Languages without strict conditions of entry, I find among the names of Languages in the Nuba Branch the name of the Italian traveller, Minutóli, who visited the Oasis of Siwah, and among the Languages of the Mozambík and Zanzibár Coast, the name of Dos Santos, an esteemed Portuguese Author. It is presumed that these names crept into the Text by error of the scribe. Latham writes of the Dos Santos Languages, which might mean those

which are described by that Author. Salt, the traveller, alluded to Vocabularies supplied by Dos Santos, but strange to say, in an apparently complete copy of the works of the latter in the Portuguese Language, lately purchased at my suggestion by the Royal Geographical Society, no Vocabularies are forthcoming.

The name of Logan is well known as an able writer on Language in the Journal of the Indian Archipelago, but under the Heading of Indo-Pacific Islands he seems to have included the Languages of Africa. He indulges in a luxuriance of classifying Terminology, which is overwhelming: such terms as Assyrio-Berber, Africo-Semitic, Semitico-Berber, Nigritian, Egypto-Semitic, Semitico-Libyan, Semitico-Hottentot, etc., etc., are calculated to confuse. He appears never to have visited Africa, and he had read only the books available up to 1854, and yet he proposes a Classification of the Languages of the whole Continent, I. Egyptian, II. Hottentot, III. Shemo-Hamitic or Assyrio-Berber, IV. Zinjian, V. Mid-Africa. It is worthy of remark, that as far back as 1854 he had anticipated the theory of Lepsius in considering the Negro as intermediate betwixt the Northern and Southern Divisions, and their features to be the result of the two distinct systems acting on each other. Not content with laying down principles dogmatically, and founding great inductions on the most narrow premises, for for many, or rather most Languages, at that period, he had nothing better than scanty Vocabularies, he started off on a comparison of the Languages of Africa with those of the Caucasus, a region in which our information even now is very scanty, and yet he had not arrived at the discovery that Malagási belonged not to Africa, but to his own Maláyan Family.

Errors in classifying seem to arise from two opposite causes: a Scholar may have accurate first-hand knowledge of one particular Language, or of a Cluster of Languages, and yet be unable from want of a comprehensive grasp, and of opportunity to survey the whole Field, to decide

rightly as to its place in a system. On the other hand, men are found with magnificent conceptions, who would not hesitate to strike out an idea of a new Planetary system, and a power of combination which is most convincing on paper, but who fail in justly appraising the value of the data at their disposal, who give an undue value to fragmentary information, and, in fact, invent, where they should humbly try to discover.

Christaller, the Author of the Grammar and Dictionary of Ashánti, in a letter to me, states that in his opinion many proofs may be found of the relation of the Efík, Yariba, Ashánti, and Temne, all Negro Languages, with the Bántu Family, and that he inclines far more to the opinion of Lepsius, who considers Middle African Languages as deformations of Bántu Languages, caused chiefly by the influence of Hamitic, than to the opinions of F. Müller, which I have adopted as the leading feature of my Classification.

Latham, in his Comparative Philology, 1862, in Six Chapters describes the Languages of Africa, and the only difference of his treatment is that the Hamitic and Nuba-Fulah are not sharply separated; though he divides them into two Chapters upon principles which are not very clear. In his Essay upon the Languages of Africa, read at the British Association in 1847, he attempts a much more elaborate Classification, but there were so many Languages *unplaced*, that is to say, so many, where the habitat of the tribe could not be fixed, that the value of it is much diminished. He recognized thirty years ago the necessity of a Geographical treatment of the Subject, for he writes that his unplaced Group is the most complicated of all, for so many Vocabularies were collected from slaves in the West Indies, that there is an absence of any Geographical notification of their localities, and the special knowledge of the professed Geographer has yet to be superadded to the more general researches of the Philologist, before the Materials already collected can take their proper degree of

order and Classification. I am now attempting to carry out this suggestion.

I have been pressed by some, whose opinion I value very much, to introduce into my Text and Language-map some minor Classifications, based upon presumed, alleged, or undoubted affinity between the members of particular Clusters of Languages. Such minor Clusters no doubt exist, and are vouched for by such Scholars as Reinisch, Steinthal, F. Müller, Christaller, Koelle, and Barth, but I cannot depart from my Geographical method. When necessity arises to subdivide a Family or Group, my subordinate divisions are strictly Geographical. Six colours only are allowed on my Map: if in any case a Language belongs to two of the Main divisions, or is spoken by the upper and lower strata of the population of one Field, this must be indicated by conventional Bars. It is quite at the discretion of any Scholar well trained in Comparative Philology to take up any portion of the subject, and reclassify on Morphological principles. This will not interfere with my method. Indeed, the result of my labours will facilitate such an attempt.

CHAPTER V.

MATERIALS AVAILABLE.

At no period were such ample Materials available, and, as stated above, my peculiar relations to Scholars of all Countries and to Missionaries of all Denominations, have enabled me to make use of their aid to the full. I feel that every month's delay is advantageous, as fresh works drop in, but on the other hand every week's delay in reducing the collected Materials into the order of a Treatise jeopardizes the work itself, as I fear that my Materials will be of little use to any one else, consisting of the notes made in the perusal of many scores of books arranged in the order of their Languages, their Families and Branches, or their Groups and Sub-Groups, as the case may be.

To the Botanist the wild flower is of greater interest than the more beautiful development, which is the result of Culture. So to the Linguist the unwritten forms of Speech, caught alive as it were from the lips of untutored Savages, supply deeper lessons than can be found in those Languages, whose spontaneous development has been restricted by becoming the vehicle of a written literature. We seem to approach nearer to the hidden fountain of Speech, and to be able to conceive how men, in their early communication with each other in Family life and Tribal life, wrought out the machinery of Words and Sentences to take the place of Gesture and Inarticulate Sounds. But so small a portion of our work has been done that another generation must pass away before our knowledge of the

Languages of Africa reaches the level of our knowledge of the Languages of Asia, and it is notorious how far from complete even that is. The Continent of Africa supplies new and wondrous forms, the examination of which will upset many favourite theories, based upon the very limited phenomena supplied by the Arian and Semitic Families.

Moreover, till we have reached nearer an idea of the number and nature of the Languages actually spoken at this moment, it is mere waste of time to speculate on the Origin of Languages, or to spin idle cobwebs about the existence of a primeval form of Speech. Let that rest for a Century, till we have more reliable data, and let us go on piling up facts accurately and systematically.

My object is to record with a loving hand names, which ought to be more known and honoured. It is all very well for a University Professor to sit in his arm-chair, and talk wisely about Languages, not one of which he has ever heard pronounced. The individuals whose names I record have undergone perils and discomforts, and in many cases sacrificed their lives, in the attainment at first-hand of the knowledge, which they have communicated to the learned World. The feeling of astonishment, which welcomed the earlier revelations of unknown tongues, may have passed away, because it has been replaced by a conviction of the boundless store of Language-variety which exists, and has existed for countless ages, indicating how unfounded is the theory of a Language altering that Organic Structure, the germs of which were, as it were, born with it.

There are four classes of contributors to our knowledge.

I. In the first order as regards time, and in the lowest order as regards value, are those travellers, often unscientific, and always untrained, who have recorded Vocabularies. We gratefully accepted half a Century ago such crumbs of knowledge, and in many cases a Language is still only represented by a Vocabulary; but care has been taken to indicate to modern explorers the particular classes of words which should be selected, and the proper

mode of uniformly expressing the sounds. Many books of Vocabularies and Sentences, prepared in this way, are of the highest value.

II. In the second order come those who undertake to write a Grammar, a Dictionary, or a lengthy Grammatical Note on one or more Languages; such are not always trained Scholars, and many have not the genius for that particular work. Others have come to the work with excellent training; or have found themselves possessed intuitively of the faculty of grasping the real elements of the particular Organism. We have two or three scores of such Grammars and Dictionaries, some of the highest merit, others which make the path ready for a skilled Grammarian to follow. In all cases the work is honest, and done upon the spot, to be used at once in schools, and by fellow-labourers, who will immediately bring the work to the test. This is a formidable check on any imposture, which might have passed current in Europe undetected, where the Grammatical Treatise is written to pass under the eyes of those only, who are even more ignorant than the compiler.

III. In the third order come two or three great Scholars, masters of the principles of Comparative Philology, under whose eyes these Grammars and Dictionaries, as well as the less valuable Vocabularies, pass. Here begins the process of inter-comparison of forms and methods, as well as of words, and the isolated work of many becomes a part of the great scheme of Classification. In this category must be included the compiler of such Vocabularies as the Polyglotta Africána.

IV. In the fourth order come the popularizers, or dishers-up, of the knowledge acquired by others in a palateable form suited to the taste of an unlearned public. In the form of Lectures and Essays the raw Materials of hard-working and unknown Scholars are boiled down and served out, and pass current as the result of original inquiry, instead of being mere assimilations of the work of others.

This renders necessary an occasional reminder of the names of such original inquirers, which I propose to make.

Such a work as the present could not have been written thirty years ago, simply because the Materials had not been wrought out by many scores of workmen acting without any communication with each other. The long roll-call of names may to some minds suggest no thoughts, but to me it suggests many. Many of the gallant soldiers of Science fell in the conflict with the pestilential climate; more than once, painfully collected stores of Linguistic knowledge have perished utterly in the burning of a camp, the sinking of a boat, or the loss of a box. Many of these Languages have been spoken by generations of men for Centuries, but until the present Century they have left no trace. If we are to believe credible evidence, Languages have died out, or been crowded out, and new Languages, new Dialects, have come into existence. Some of these wild Languages evidence a most intricate and elaborate Organism, which, if they prove nothing else, at least point to the existence in the brains of the speaker of a logical power of reasoning. In some idioms, spoken by apparently similar people, and in fact in cases of bilingual individuals, spoken by the same people, there exists a totally distinct and opposite order of conceptions. What a priceless service have these honest and intelligent collectors rendered to science! Year by year new tribes have come into view, and new Languages into the region of hearing, but as yet but half the Field has been explored.

To which of the Nations of Europe shall the palm of honour be conceded? Unquestionably the Anglo-Saxon of England and North America have been foremost in the field of Discovery, Colonization, Commercial and Missionary enterprize. The Portuguese and Dutch may have shown the way and occupied certain points of advantage, which were subsequently utilized by the Anglo-Saxon, but how little would have been known of the

Basins of the Niger, Kongo, Zambési, the Upper Nile, and the great Lakes of the Interior, had it not been for Anglo-Saxon pluck, energy and resources? But, when the time came to systematize the Materials, thrown together by chance, to compile Grammars and Dictionaries and Texts, to discuss affinities, erect the scaffolding of a Linguistic Edifice upon Scientific principles, there was a necessity for German erudition, German patience and German intelligence. The part taken by the French scholars is small, though useful, being restricted to the Languages of North Africa, of the Basins of the Senegál and Gabún, and to one of the Bántu Languages.

In a paper read by me in the German Language at the Fifth Oriental Congress at Berlin in September 1881, "On our Present Knowledge of the Languages of Africa," I drew attention to the debt which Africa owed to German Scholarship for the past, and the expectation which it entertained for the future. "The power and energy of "the English people has taken up the skein dropped by "the Portuguese, has opened the door of Africa to Europe, "East, West and South, and kept it open. But the Eng- "lish have neither the sweetness and light of the French "people, nor the solidity and depth of learning of the Ger- "mans: they are, however, practical, strong and self-willed. "A Camel to the Englishman is a beast of burden ordained "to carry bales of cotton or of Bibles: a tribe is an aggre- "gation of men and women ordained to be clothed with those "cottons, and converted with those Bibles. Languages are "learnt, and books written, for practical purposes, and "neither Romance nor Science are thought of. Even to "those who dwell a quarter of a Century in India there "is no leisure to study the Organism of the very Language "spoken by them daily as a Vernacular. Great, therefore, "is the debt of England to Germany for all that her "Scholars have done. I, who know the extent of these "labours, both in India and Africa, can say so with suffi- "cient knowledge, and no imputation of National boast-

"ing." I think with love and admiration of the good German Scholars seated in their studies, without any material or National interest in Africa, taking up a Grammar hammered out by a Missionary in the Field, and treating it as a Linguistic Puzzle. Men like Pott, Ewald, Von der Gabelentz, Steinthal, Prætorius, F. Müller, and Reinisch have stepped aside from the current duties of their life with a view of drawing out clearly the principles, and throwing light into the secret Organism of a Savage Language. Besides all this, in many of the Prefaces to German Grammars and Dictionaries there are words of love, pity and devotion to the African. Soft words of sympathy with the people surprise the reader, and expressions of entire self-abnegation. Many such books have been sanctified by Prayer; all are interwoven with Translations of the Holy Scriptures, which were the first, last, and abiding objects of a life's labour.

In the Prefaces to Grammars written by unpractised hands, or notices about Languages in books of Travel, astonishment is expressed, and the reader is invited to magnify the importance and difficulty of the task performed, because the Language is an unwritten one, and because it has not been subjected to the rules of the Grammarians. Now the fact is, that the great majority of Languages are, as regards the people themselves, unwritten, and that the difficulty is only felt at starting, and soon got over: on the other hand, writers on Asiatic Languages, which are written in peculiar Characters, enlarge unreasonably on the difficulty of mastering the Character, which is only felt for a few months. In most Countries the ordinary speech of the people is unwritten, and all correspondence and literature are in a separate literary Language, or in a special literary Dialect. As to the assertion that Grammarians formed a Language, it is sheer nonsense. The Grammatical features of a Language develope themselves according to the genius of the people, and it is impossible to say, why or how this took

place. No rules of Grammarians could stop the process or accelerate it. It is a great wonder, but so it is. A great Authority, Renan, has written, that after ten years more of study he adheres to his original opinion that the Language of a tribe comes into existence as the result of a single blow of the enchanter's wand, and springs instantaneously from the genius of each Race. The invention of a Language is not the result of a long and patient series of investigations, but the result of a primitive intuition, which reveals to each Race the general outline of the form of the vehicle of speech which suits them, and the great intellectual compromise which they must take once, *and once for all*, as the means of conveying their thoughts to others.

Let it not be supposed, that the study of the Languages of Savage Races, while they were still as it were in solution, and unfettered by the bondage of contemporary literature, or by the recorded testimony of Monumental Inscriptions and papyri, is useless, and leads to no further knowledge of the history of the Human Race, which is, after all, the end and object of all Science. On the contrary, it is priceless. It is the voice crying in the wilderness: "We are men, the same in weaknesses, strength "and passions as you are: we are men, such as your ancestors "were before the dawn of your Civilization: we are men, "who may become such as you are, if we have but the "chance given to us; we have held our own against the "beasts of the forest and the river; we have founded com-"munities, established customs with the force of law; we "have unconsciously developed Languages and Dialects, "differentiated by such delicate tests, that they try the "acumen of your Grammarians to define them, some of "them controlled by Euphonic Laws rivalling those of the "great Arian Race, some of them disgraced by Clicks, "which are alien from human speech, and belong to the "brute rather than to the man." Such considerations raise the deepest sympathy in the heart of the philanthropist

and the philosopher; he taps these hitherto sealed fountains with awe; he approaches with reverence nearer to the source of human Intellect, he catches as it were Nature alive, and full of wonder drops a lead into deep water where there still is no bottom.

The great propagandists of Linguistic knowledge in Africa, as in Asia, America and Australasia, have been the Missionaries of Christ's Kingdom. The motive of their Linguistic labour is one far higher than that of the promotion of Science. No other motive is conceivable that would induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages, except the one purpose of Religious Instruction, and the wondrous desire to save souls and bring them to Salvation. In many Languages the Scriptures are the only book, and the Scholar would be devoid of all feeling of gratitude, if he did not heartily thank the Missionary for opening out to him channels of information hopelessly concealed. For myself, I do not hesitate to say that the chief motive of my devoting days and weeks of labour, and large sums of money, is not only the desire of advancing Knowledge (though that desire is not absent, and is a powerful second lever), but the wish to assist the cause of Missions, and Missionaries, and advance the solemn and most important interest of the Human Race.

I must enumerate the names of those honoured Societies which have devoted thought and resources to the great work. Foremost is the Church Missionary Society, to whose forethought and wisdom the World is indebted for a library of Grammars, Dictionaries and Vocabularies, such as no other Association, Secular or Religious, can show. After this come the Wesleyan Missionary Society, the Baptist Missionary Society, the Established and Free Church of Scotland Missionary Societies, the London Missionary Society, the Universities Mission to Africa, the Livingstone Kongo Mission, the Ameri-

can Board of Foreign Missions, the American Episcopalian Mission, the American Baptist Mission: the German Rhenish Mission, the German Basle Mission, the North German Mission, the Berlin German Mission: the French Evangelical Mission, the Mission of the Canton de Vaud, the Roman Catholic Missions on the Gabún, on the Senegál, in Abyssinia and Algeria: the Norwegian Mission to Káfir-Land: the Swedish Mission to Abyssinia: the Portuguese Missions to Kongo and Angóla: the Finnish Mission to Ova-Mpo Land: the Austrian Mission to the Upper Nile: the Religious Tract Society, and the Society for Promoting Christian Knowledge.

Foremost and conspicuous amidst this splendid Galaxy of labourers in the Field of African Languages is the venerable British and Foreign Bible Society. By its organization it belongs to the Evangelical Churches of Europe, and is at once the Minister and Mistress of all other Societies. In its library in Queen Victoria Street is a repertoire of Translations of the Scriptures in Languages, and Dialects, the like of which the World has never seen, and which is the wonder of Foreign Nations. I have received letters from Scholars begging as a favour for copies of the Scriptures in some rare Language, priceless to the recipient, as the genuine reflection of an unknown Language, but sold at less than cost price. To no other book of any kind at any period of the World's history has it fallen to be translated into so many Languages, and to be disseminated in such amazing numbers. As Luther's Bible became the standard of High German, and our own English Bible became the standard of later English, so all over Africa from the Language of the Kabáil in North Africa to that of the Hottentot in the South, from the Swahíli on the East to the Dualla on the West, the Translation of the Book of Life is becoming the first, often the only, and always the typical representative of Languages, which previously were wholly unwritten,

uncultivated, and sometimes imagined to be destitute of phraseology for the expression of feelings and affections.

In the great Vernaculars of Africa, such as the Swahíli, the Zulu, the Chuána, the Hausa, the Ashánti, the Amháric, the Yariba, the Bible has greatly helped to fix the standard of purity and good taste: in other Languages the Bible has been the first expression of the power of conveying ideas to paper. One great incidental advantage of one book having been translated into many Languages is the extraordinary facility thus supplied of intercomparison and contrast of the genius, Structure, Vocabulary, Phonetic laws, and Syntax of each Language with other Languages and Dialects on a large scale from Texts prepared without any idea of the purpose to which they are to be applied. The easiest way of picking up a Language is to work out the meaning of a Gospel by help of a Dictionary, and compel the Linguistic conscience to resolve an unintelligible group of words into that meaning, which memory has already supplied. In the Appendices will be found a detail of the Bible-Work at this date. It will be greatly increased in the next decade, as from many quarters the news reaches me of Translations in progress.

Men of Science risk their lives annually in order to enrich the Museums of Europe with specimens of Botany or Zoology, but with rare exceptions they care little for the Natives; but the holy men who wrote the Grammars and Dictionaries laboured until Death for the benefit of a thankless people. In the Library of the Church Missionary Society are stowed away packets of old Manuscripts forwarded to the House by the Relatives of each old Scholar-Missionary after his death: among these are old journals, rough copies of Translations and Linguistic Books, and letters telling of African Homes, and African Graves. As if in irony, the laborious work of some has been labelled by some incompetent sorter, and put away with the wrong Language, or treated as waste

paper, and if saved from the fate, which has sometimes befallen the relics of Secular Scholars, of being purloined and made a dishonest use of by unprincipled Scholars, has been left to moulder unvalued and unknown. It has been with feelings of awe and love that I have sorted the Manuscripts sent from Germany on the death of Krapf, Rebman and Schlenker, touching the leaves with reverence, as the relics of a Saint, and the tokens of a Saintly Life, works commenced, carried on and ended in Prayer; proof-sheets corrected on the eve of the faithful servant being called away to receive his Crown of Reward.

Behind them in the second row come the great travellers, Bruce, Hornemann, Caillie, Jackson, Minutóli, Salt, and many others of modern days, too many to be enumerated, some of whom walked away into space, and were heard of no more, were perhaps eaten by Cannibals, or made their solitary moan in some round beehive-hut in some pathless jungle, thinking sadly of their Friends and their Home. Then I think of the patient philanthropists, Seetzen, Koelle, Kilham, Clarke, Tutshek, D'Avezac, Oldendorp, and others, who sat hours in the company of naked ill-flavoured Negroes, trying to extract ideas and words, and Geographical data, from brains hardly capable of conceptions beyond the actual wants of the day. I think also of the patient enthusiastic Scholar, often tried by Fever and Dysentery, and warned to fly, yet lingering on until his work was stopped by Death, bearing hardships, and discomforts, of which we can form no conception. And it is not every Missionary-Scholar who, like Saker, has left a young daughter willing and able to take up the skein of an African Language dropped by her Father, and carry through to completion a revised Edition of her Father's Translation of the New Testament.

The Linguistic works are of all sizes and degrees of value. In some instances a tiny Vocabulary of ten words or the Numerals: in others a full-blown Dictionary: sometimes a Grammatical Note, if equalled, not surpassed by

any Linguistic Treatise which Germany has produced: sometimes a production which may fairly be called a Comic Latin Grammar, for the inexperience of the compiler, not having risen beyond the Public School Primer, fondly deemed the mould of a refined Arian Language to be suitable to the wild luxuriance of a Language free from the trammels of Gender, unconscious of Inflection, incapable of a Suffix, which makes up the greater part of the machinery of the Arian Word-Lore. Even the great and accomplished Linguists of Europe, who know little more than the well-worn rounds of the Arian and Semitic ladder, may start with wonder at the spectacle of the infinite variety of the forms of the Agglutinative method, the Prefixes, the Tones, the Alliterations, the Classes, and perhaps arrive at the unravelling of hitherto unrevealed secrets.

Hundreds of Volumes have passed under my hands, and I can say generally that in the Libraries of the Royal Asiatic Society, the Royal Geographical Society, the India Office, the Anthropological Institute, and my own, every book can be found which is quoted, with rare exceptions. I soon found that, dealing with such an exceptional subject, there was nothing for it but to beg or buy the books of each Language, and this had to be done in a very large and many-sided manner, to which fortunately I was peculiarly favoured by my impinging upon so many Associations and Individuals all over the World, and totally unknown to each other.

Scores of the petty Languages recorded here will disappear in the process of assimilation that accompanies Civilization. Certain potent Languages must and will hold their own, and under the plastic hand of the Missionaries will become mighty elements of Culture, and will swallow up or tread down their weaker or less gifted neighbours. The same struggle for life no doubt took place in Pre-Historic times in Europe and Asia. Many Languages are classed by Koelle in his Polyglotta Africána as Isolated,

admitting of no affinity to any other known variety. This by itself suggests that the Linguistic Phenomena of the Region have not yet been exposed to view; for we do not find Isolated Languages, except in rare cases, elsewhere, and they are generally Survivals of extinct Families. The vast empty spaces on the Map warn us of the existence of a great terra incognita, and unrevealed Millions. It is like standing upon the sea-shore, and listening to the confused noise of the waves, or upon a high tower, and listening to the murmurs that float up from the sound of voices below; for we know nothing for certain.

CHAPTER VI.

WRITTEN CHARACTERS.

THE use of a Written Character, and the necessity for it, imply a degree of Civilization to which the majority of the inhabitants of Africa have never risen. And yet to Egypt the World is indebted for the one Alphabetic Character, which in different forms has become the property of civilized Mankind. When therefore I state, that, so to speak, there are no written documents to record the past in Africa, I am reminded, that in Egypt the most ancient documents in the World have been conserved. It will be convenient to notice each division of the subject separately.

In the Semitic Family some Phenician Inscriptions have survived in Egypt and the North of Africa. The Arabic Character is used exclusively throughout the North of Africa, in a peculiar form called the Maghribi; through the central tracts it is the medium of Religion, Commerce, and Social intercourse to the Mahometans; and far to the South is used by the Malay immigrants. The Mahometans of Shoa write the Amháric Language in Arabic Character. The Hurári use the same Character for their Language. The Character used by the Arabs of the East Coast is an antiquated form, and most unsuited to the sounds of the Swahíli Language. In Bornu the Arabic Alphabet is called El Warash. The Written Characters of the old Ethiopic, or Gíz, and that of the Amháric, are a Syllabary, read from left to right, which

change was wrought under Greek influence. There are seven orders of letters of separate form to represent the consonant and vowel. The Amháric has some additional Characters. D'Abbadie states that they amount to at least two hundred and sixty-seven varieties. The same Character is used for the Tigré, and has been adopted, perhaps unwisely, for some of the Hamitic Languages.

In the Hamitic Group we have among the Written Characters no longer used the celebrated Hieroglyphic, Hieratic, Demotic and Koptic, the three former being at one and the same time Ideographic, Syllabic, and Alphabetic, and the last Alphabetic only. Nothing more need be said of these here. Of the old Libyan or Numidian form of writing, specimens are found in Inscriptions, brought casually to light, and not yet satisfactorily interpreted. It is the Mother of the existing local Character, called the Tifinag, the Language being called Tamáshek, and the tribe using it the Tuwárik of the Sahára, a subdivision of the Berber Family. Oudney first noticed them in 1822. Richardson, the African traveller, drew attention to them in 1847, and an account by him was published by the Foreign Office. In the highways of the Desert are found blocks of stone entirely covered with this Character. The Arabs were entirely ignorant of their meaning. In the houses are similar scribblings on the walls. Attempts have been made with some success to translate them. They are read from right to left and form a Syllabary. Hanoteau in his Grammar of the Kabáil and Tamáshek Languages, Halevy and De Saulcy in the Journal of the Asiatic Society of Paris, Letourneux in the Report of the Florence Oriental Congress, Faulmann in his book on Written Characters, have noticed this Character.

In the Nuba-Fulah Group must be noticed the ancient Nubian Written Character in the Ruins at Meroe and Napata in Nubia. No satisfactory interpretation has as yet been made, and the Language employed is only presumed to be the ancient form of the modern Bishári.

In one instance there is a Greek transcript. It is only provisionally grouped here: if proved to be the vehicle of a Hamitic Language, it must be transferred to that Group.

In the Negro Group is one indigenous Written Character only, that of the Vei on the West Coast near Cape Mount. Doălu Bukere, a native of the tribe, who had learnt the Roman Character, was the inventor of this Character, about the year 1834. The writing was afterwards used for Mahometan purposes, but in its invention Mahometanism had no share. It is quite original, independent both of the Arabic and the English Character. It is Syllabic, and there are upwards of two hundred forms. Books have been written in it to a considerable number, but it has not been adopted by any Christian Mission, nor is it likely to have a prolonged existence. It has been noticed by a great many writers, and has received a notoriety greater than it deserved. Forbes, Koelle, Freeman, Hanoteau, and Steinthal have all noticed it: it must be recollected that, though the forms are original, the idea of a Syllabary and Alphabet was borrowed from European sources.

Of alien Languages there are numerous Inscriptions in North Africa in the Greek and Latin Written Characters: one Inscription at least in old Persian Alphabetic Cuneiform. The domiciled Indians on the East Coast use the Gujaráti Character in their correspondence, and keep their accounts in Kachchi.

To the adapted Roman Character now employed in the African Presses, and taught in the Schools, Africa will be indebted for advance in Christian Civilization. Lepsius's Standard Alphabet specially prepared is the most largely used, but other varieties, differing in the employment or otherwise of diacritical marks, are also in use. At least six varieties are noticed, and this is much to be regretted, as the opportunity has been lost for Africa of having one Alphabet for all Languages. I addressed a Circular to all

the Missionary Societies in Africa last year, and forwarded a copy of the Second Edition of Lepsius' Standard Alphabet in the English Language. Those who had adopted the Standard Alphabet replied in letters of approbation: those who had adopted other systems expressed their dissent. At any rate one object was gained, for Ignorance can no longer be pleaded, and future translators will know that there is a Scientific System at their disposal, and they need not try their prentice hands at Transliteration. In the Ashánti Country Christaller of the Basle Mission translated the Bible in the Akwapím Dialect and the Lepsius Standard. The Wesleyan Missionaries have issued a Translation in the Fanti Dialect with a totally different system of Transliteration, so that it appears to be a different Language, the difference however being rather in the Script than the Dialect. This is deplorable. On the East Coast of Africa Krapf and Steere each adopted a different mode of Transliteration, both differing from the Lepsius Standard, and, if one may judge from their promoters' description of the method, both untenable. The French mode of Transliteration, as exemplified in the Transliteration of the Kabáil in Algeria, is not such as other Nations can willingly accept. The position of affairs in Asia is more tolerable than that of Africa. A great variety of totally different symbols represent the sounds of the different Languages of Asia; but in Africa the strange inconvenience will arise of the same or similar symbols being used with a different value attached to them in different Languages, possibly spoken in the same town or the same Mission-Field, requiring an explanatory Chapter to precede every Treatise, or rather every publication, and adding considerably to the trouble of acquiring and using a new Language. The necessity of different founts of type is at once an expense and a scandal. No class of mankind is so narrow-minded and opiniated as the Missionary, except the Linguist: *Quot homines, tot sententiæ.*

CHAPTER VII.

SCHEME OF THE WORK.

With reference to the remarks in the preceding Chapters, I now proceed to state how I propose to deal with the subject. Following the sixfold Classification, each Language-Division, whether Family or Group, will be dealt with separately, and each Language will pass under review, reference being made to the Language-map and Bibliographical Appendix. Of all the Languages not sufficiently notorious, a brief description will be given, notice of habitat, number of population, if any data exist, Religion, form of Written Character, degree of Civilization, and Literature, should there be anything worth recording. As will be gathered from previous remarks, no second-hand information will be quoted, unless the first-hand Authority has disappeared. Care is taken to distinguish Ethnology from Language, as being quite distinct phenomena of the Human Race: in some cases the Race and Language coincide, in most cases they do not: of the great Bántu Race the tribes speak scores of different Languages and Dialects. The great Arabic Language is spoken by many distinct Races. An attempt has been made to account for all the Languages entered in the Slave-Vocabularies. Every Language described is represented by an entry in the Language-map. Every entry of a Language in the Map is represented in the narrative by some proof, which, in my opinion, guarantees its existence.

Difficulty sometimes occurs in deciding whether a form of words, which undoubtedly exists, is a Language, or only a Dialect of a Language: here there is room for plenty of mistakes, and no doubt I have made plenty, for I have to deal with varying phenomena. In a great centralized District one Dialect has got into the first rank, and is the Standard, and the others range behind it. If the tribes are scattered over the Desert, where intercourse is difficult, the Phraseology, and Vocabulary, and possibly the Structure, become differentiated; and yet they are all Dialects of one great Language, but it is difficult to define which is the Standard. Then instances occur of a conquering Race and Language having carried all before it, and then falling from its political power, but still leaving the influence of its Language in the Territory, where it once ruled supreme. Or a conquering Race and Language have been split up into independent kingdoms, but without such a differentiation of speech as justifies the use for each subdivision of the term Language. Add to these difficulties the great uncertainty which surrounds the subject, and the not unusual flux of the population, or their extinction.

At the commencement of each Family or Group some general remarks will be made, which seem necessary to elucidate the subject, and which could not properly be made under any particular Language. These remarks must necessarily be of an Ethnological, Historical, or Geographical character.

THE Languages of Africa are provisionally divided into Six Families or Groups.

I. SEMITIC.

II. HAMITIC.

III. NUBA-FULAH.

IV. NEGRO.

V. BÁNTU.

VI. HOTTENTOT-BUSHMAN.

Each will be treated of in due order.

CHAPTER VIII.

I. SEMITIC FAMILY.

THERE can be no doubt that these Languages constitute a Family with a very close affinity to each other. Norris remarks that the entire absence of any Semitic Language in Asia beyond the corner of that vast Continent bordering on Africa, and the existence of several Languages in Africa, having Grammatical and Vocabulary-affinities with the Semitic, radical, and obviously not borrowed, prove that this Family is as much African as Asiatic. The Ethnological Area is one, for the Red Sea unites rather than separates. In this Family as regards Africa there are two Branches.

A. NORTHERN.
B. ETHIOPIC.

A. NORTHERN BRANCH.

In the Northern Branch there are two Languages.

I. PUNIC.
II. ARABIC.

I. PUNIC.

The story of the Phenician Colonization of North Africa many Centuries before the Christian era is a matter of History. The conduct of the Romans towards the Natives, whom they conquered, was always brutal, and specially so

to Carthage. Its literature was destroyed: its Language stamped out, a few words only surviving in a Play of Plautus. Still we have the interesting fact, that 300 A.D. Augustine wrote to Crispin, a Donatist Bishop, proposing to him to translate his sermons into Punic, in order that the Christian inhabitants of a village near Hippo, who after five hundred years domination of Rome did not speak Latin, might understand the difference betwixt Orthodoxy and Schism. The only difficulty in this legend is, that possibly the Vernacular Language of the Country was meant, which, though called Punic by Augustine, himself born and bred in the Country, really was Berber, as a Bishop in South India might write of the people speaking the Indian Language, when he meant Tamil. In my late visit to Carthage and Tunis I was delighted to find that the great name lived still. A Chemist's shop was called Pharmacie Carthagienne. The people of the Country speak a Semitic Language, the Arabic, which is akin to the old Phenician, and springs from the same stock, while the intrusive Latin of the Roman Conquerors is wholly extinct. The dead Latin Mass is indeed gabbled in the Tomb of St. Louis by Monks; but the living words spoken in the Arab village on the ruins of Carthage are from the old fount of Semitic vocables, strung together on the same method. Haughty Time can sometimes be just.

II. ARABIC.

The Arabic was certainly not spoken in Africa until long after Punic had disappeared. When it did appear, it was a most powerful factor in every way. It is unnecessary to say a word here of the characteristics of this wonderful Language: it is one of the great conquering Languages of the World: it has outlived and helped to strangle its Sister-Languages, and usurped their place in Babylonia, Assyria and Syria, while it has maintained its own without a rival in Arabia. It has brought about the entire annihilation of the Hamitic Egyptian, and, though

it has failed to exterminate the Hamitic Berber and Bishári, it has left deep marks of its contact. It has permeated and modified to a degree, to which no other Language has modified another, the Persian, Hindi, Osmánli Turkí, and Malay, forcing also upon them its written Character into general, if not exclusive, use. It has not in the course of ages expired, like the Sanskrit and the Latin, after giving birth to a Family of new Languages, nor has it thrown off Branch-Languages. Its Dialectic variations, considering its vast expanse, and the corrupting elements, which were brought to bear upon it, are very moderate: it is at once one of the most magnificent and copious vehicles of written communications, and the most facile and plastic conveyer of spoken expressions. It spread over the Sahára to the Hausa, Kanúri, and Fulah, and on the East Coast to the Swahíli. Whether it could have done all that it has done, had it not become the handmaid of a great sympathetic exalted Propagandist Dogma, and an ennobling ideal of the dignity of Man, as well as the unapproachable Oneness of the Creator, I cannot say: thus much is clear, that the Language dawned into life and the light of History, along with the Dogma of Mahomet, and is inseparably connected with it.

It is difficult to define the boundaries; in certain Provinces, like Egypt, it is exclusively dominant; in others, like Tunisia and Algeria, it is the superior Language, while another Language is the real Vernacular of a portion of the people; but as a written Language of Commerce and Religion it has an expansion which it is not possible to calculate. In some Provinces of Central Africa it is naturalized, though in an African form. Travellers able to speak this Language have been able to fight their way. There must have been more than one immigration across the Red Sea, and a distinct one from the Coasts of the Persian Gulf to Zanzibár, and the Arabizing process has taken place in various ways,

by the immigration of a settled population, or of Nomad tribes, the coming into existence of a mixed Race, the location of alien Merchants in particular places, the preaching of Mahometan Missionaries, and the Civilization of African tribes. A tide of African Mahometans still ebbs and flows to Mekka.

The Dialects are marked, and have many of them been carefully illustrated. Spitta has made clear to us the peculiarities of the Dialect of Egypt in a manner that leaves nothing to be desired. As we proceed Westward along the Coast of the Mediterranean, new modifications are experienced, till at length they become very marked in the Maghribi. Schweinfurth in his late visit to Tobruk in the Tripolitána remarks that the Bedúin Soldiers spoke in a Dialect of their own to each other, and in the Egyptian Dialect to him. Graberg gives certain Sentences in classical Arabic, which after all was never the Vernacular of the people, and the Maghribi Dialect, to satisfy those who think there is no change in the Language. Mordtmann has also written on the subject, and Barth alludes to it. In Malta an Arabic Dialect is spoken. Sandreczki, who has lately written about it, declares that, degraded as it is, it must still be called Arabic. Prætorius has paid attention to the Dialect of Zanzibár, and remarks that it agrees with that of Muskát, and that the Arabs of Zanzibár have some trouble to make themselves understood by Egyptians and Moors, owing to the difference of words. It is reported of the Bedúin Arabs of the Sudán that their Language is essentially different from that of the borderers of the Nile: it is quite possible that these tribes immigrated at a period previous to Mahomet: the wide District from Kordofan and Dar Fúr, as far as the Country of the Dinka and Shilluk, is occupied by the Baggara Arabs, who speak a Sudáni Dialect. The Hassanie Arabs, not far South of Khartúm, are reported by Schweinfurth to speak pure Arabic. Prout reports that the Konjára tribe, who are Nuba Ethnologically, came

from Dar Fúr, and conquered Kordofan, and were in their turn conquered by Egypt; they have adopted the Arabic as the Language of daily use. Schweinfurth mentions that the inhabitants of the Great Oasis, though Ethnologically distinct, speak the same Language as that spoken in Egypt. North of the Shangalla tribes, on the confines of Abyssinia, dwell the Gindjar, the Negro slaves of the Arabs, who once occupied Sennár: when the Arabs were driven out, the slaves escaped, and settled in this sandy district, and in addition to their Negro Language entered in the Negro Group, they still use a corrupt Arabic Dialect. In the names of Sawáhil (the shores), and Káfir (the unbeliever), as in that of Kabáil (the tribes), in Algeria, the Arabic has left its mark. But South of the Equator, except as regards Swahíli, there is little or no influence. In the Niger Valley on the West Coast it was deemed expedient to take Arabic interpreters with the expedition, and Arabic schools were met with. Johnson, the Negro Archdeacon, who had visited Jerusalem, found the knowledge of Arabic at the confluence of the Quarrah and Binué, branches of the River Niger, ridiculously small: only one of the Priests had an idea of reading, and he had compiled a history in that Language: only one man could speak it, and his Language was independent of rules of Grammar: the few who attempted to read the Korán made a bad show, and blamed the printed book for their want of success. In the Island of Sokótra some form of Arabic is spoken. Enough has been written to show the wide extent of the use of this great Language in Africa North of the Equator. It must be remembered that the Arab and half-bloods carry it with them every where, and that the pilgrimages of non-Arab Mahometans to Mekka must materially assist the spread of the knowledge. Correspondence is necessarily conducted in that Language, as it is the only written medium. Crowther remarks that the use of the Arabic Character in Christian Schools, as well as of the Roman Character, would have the

effect of counterbalancing the rapid spread of Mahometanism, as it appeared that the number of Arabic Schools was on the increase: he recommended that Arabic should be studied in the Training College at Sierra Leóne, as the Korán was constantly produced, and it would be an advantage to a Christian teacher to be able to step forward, and read at once portions of his own Arabic Bible.

Schweinfurth mentions that in the midst of the Nubians there is a section of the population, who are ignorant of the Nuba Language, who, having immigrated from Asia, speak Arabic, yet are united with their neighbours in one bond of general habit and physical character, actually intermarrying; they are called Sheigieh. Koelle in his Polyglotta Africána gives four Dialects of Arabic: I. Shoa, II. Wadai, III. Adirar West of the River Senegál, IV. Berán, of which the locality is not given. Denham and Clapperton remark that the Shoa Arabs are an extraordinary Race, with scarcely any resemblance to the Arabs of Northern Africa, and speak a Dialect approaching the Egyptian. Barth explains the name Sua, Shoa, or Shuwa, to mean Africanized Arabs, or Arabs naturalized in Africa. It is a generic name denoting all the Arabs, or rather Eastern Arabs, settled in Bornu, and forming a component part of the population: in Bagírmi they are called Shuwa, while the Arab from the Coast is called Wásirí or Wásilí. The native Arab population immigrated at a very early period: they advanced gradually through the Eastern part of Negro-Land, till they have overspread Bornu without going further West. Their Dialect is quite different from the Maghribi, while in many respects it still preserves the purity and elegance of the Arabic of Arabia, particularly as regards the final vowels in the Conjugation. There are two hundred to two hundred and fifty thousand in Bornu living in villages, both agricultural and pastoral. It was the Shuwa who prepared and facilitated the settlement of the Fulah invaders in Bornu. They are called

Karda by the Bornu people. Barth further tells us that all round Lake Tsad are bonâ fide Arab settlers in communities, speaking Arabic, distinguished both from the Fulah and Shuwa. The Arab population in Wadai is called Aramka Dar Mábana, and *not* Shuwa: they have been settled five hundred years in Waday, and consist of many and numerous tribes.

The whole Bible has been translated into Arabic, and the first three chapters of Genesis into Maghribi. It is very desirable that a version, or versions, should be prepared for the Africanized Arabs.

B. ETHIOPIC BRANCH.

In the Ethiopic Branch are the following Languages:

I. Ethiopic or Gíz.
II. Amháric.
III. Tigré.
IV. Harári.
V. Argobba.
VI. Gafat.
VII. Kambat.
VIII. Guragué.

I. ETHIOPIC.

Ethiopic is intentionally used for the name of this Branch, as a wider term than that of Abyssinian. In Ethiopia are numerous Languages which will be described in the Hâmitic Group; and in the Ethiopic Branch of the Semitic Family are Languages beyond the Geographical boundaries of Abyssinia. On the other hand, the extension of the term so as to include Negroes, or other tribes on the West Coast, whose Language is neither Semitic nor Hamitic, is very inaccurate and misleading, and should be discontinued.

The Language of the Religion and literature of

Abyssinia was the Gíz or Ghíz, an old and dead Language, but the nearest modern representative of it is the Tigré. It has long been known: Wemmers published a Lexicon with a Grammatical Preface at Rome in 1638. Ludolf visited Rome 1643, met an Abyssinian, and wrote his Grammar and Lexicon there, from his teaching. It was published at London in 1661. Gíz was the Language of the Kingdom of Axum at the period of the conversion of the country to Christianity by Frumentius, the Apostle of Abyssinia, 335 A.D.: it is no longer the National Language of Abyssinia, but is consecrated to Religious uses. When the seat of power was removed from Axum to Shoa A.D. 1300, Amháric superseded it, being the Language of the Province of which Shoa was a frontier. The *lisána Gíz* may be deemed the *Lingua Franca* of Abyssinia. It possesses a considerable literature and an ancient Translation of the Scriptures. Two other Grammars were published in Germany and at Rome in the eighteenth Century. It has its peculiar Written Character, which has been used by other Languages both Semitic and Hamitic. When a more intimate knowledge of the Language was acquired by Europeans on the spot, and the number of collected Manuscripts furnished Materials, Dillmann of Berlin compiled an entirely new Grammar, Dictionary, and Texts, in the German Language, which leave nothing to be desired.

II. AMHÁRIC.

Amháric, or Amarinna as D'Abbadie calls it, has been since A.D. 1300 the Language of the Court and Nobles; it is a Language fundamentally distinct. It has no indigenous literature. Some have even disputed its right to be called Semitic. Ludolf compiled a Grammar and Dictionary of this Language also with the help of his Abyssinian friend. It has adopted a great number of words and forms from the Gíz. Within the

last few years Isenberg in English, Massaia in Latin, Prætorius in German, have published Grammars, and Isenberg in English, and D'Abbadie in French, Dictionaries. The original Language-Field is the Province of Amhára and Shoa, South of the River Takazzé; but many Hamitic Languages coexist with it, and the Galla Language has made considerable inroads into its Field. Blumhardt in 1867 published for the use of the Force proceeding to Abyssinia from India, a Grammatical Note and Vocabulary and Sentences in English, Hindustáni and Amháric. Munzinger expresses his opinion that the position of the Amháric is not fixed yet. It remains for future inquirers to decide, whether it is really a Semitic Language by birth, or a prodigious copy of Semitic with an original alien basis. D'Abbadie considers it to be a Language consisting of Semitic Vocabulary with a Hamitic Structure: this is tantamount to considering it a Hamitic Language. The whole Bible has been translated into this Language.

III. TIGRÉ.

Tigré, or Khassi, for many Centuries was merely an oral Language, and in consequence underwent modifications: it occupies the place of, and is still near to, the old Gíz. When any doubt arises as to the meaning of a Gíz word, recourse is had to the Tigré for explanation. No one doubts its claim to being a Semitic Language. Its Language-Field is the Province of Tigré, North of the River Takazzé, sometimes exclusively, sometimes concurrently with another Language. Prætorius has published in German a Grammar of the Tigré Dialect. Merx has added to a Vocabulary of Beurmann a Grammatical Note, both in English and German, gathered from the conversation of a Tigré servant, brought to Europe by the former. Munzinger published at Leipzig in French a Vocabulary with a Preface. He distinguishes the Dialect of Tigré from that of Tigrínna, and fixes the Field

of each. In a letter to me Reinisch goes into further detail. Instead of treating the Tigré as one Language with two Dialects, Tigré and Tigrinna, or Tigray, he would treat them as separate Languages. From his own materials he maintains that there are four Dialects of the Tigré: 1. Samhar, 2. Menza, 3. Barka, 4. Habab. He has also been informed by a learned Abyssinian that of the Tigray there are four Dialects: 1. Adowa, 2. Okul-nuzay, 3. Hamasien, 4. Simien and Wolkayt. He had studied Hamasien very carefully, and found in it old Semitic forms wanting in others. The majority of the population are Nomads and Mahometans. It has no literature, and has never been used for purposes of writing, as the Gíz supplies that want. The Vocabulary of Beurmann is expressly stated to represent the Massouwa Sub-Dialect, and was published to be of use to the members of the Abyssinian Expedition in 1868. D'Abbadie published a notice of what he called the Togryana or Togray Language in the Journal of the Société Asiatique in 1843, and a Vocabulary from the same hand is reported to have since appeared. Reinisch assures me that the Vocabulary of Arkiko supplied by Salt is in fact a Sub-Dialect of Tigré. In Dillmann's Dictionary of Gíz is a considerable Tigré Vocabulary. A Translation of the Four Gospels has been published.

IV. HARÁRI.

The existence of another Semitic Language in the heart of the Country occupied by the Galla tribes, with its use restricted to the narrow limits of a single town, was first revealed to the World in 1856 by Burton, who published a Grammatical Note in his "First Footsteps in East Africa," and a Vocabulary. He declares it to be Semitic, partly Arabic in Vocabulary and Grammar, but grafted upon an African Root: it has no literature or Written Character. Bleek and Lepsius apparently

class it with the Hamitic Languages. F. Müller, however, in a Grammatical Note contributed in 1864 to the Publications of the Vienna Academy, declared that it had no connection with Arabic, but rather approximated to Gíz and Amháric, and clearly had no African characteristics, but was thoroughly Semitic. It appears sometimes under the name of Harrarjie, Ararge, and is called by D'Abbadie the Adari.

V. ARGOBBA.

I accept the existence of this Language on the Authority of Beke in his Geographical Distribution of Languages published at Edinburgh 1849 with a Map after personal inquiry. No Vocabulary even is supplied, but Isenberg in his Amháric Grammar confirms the fact of the existence of the Language. Beke in his Language-map shows that it is an *encláve*, about Ten Degrees North Latitude in the midst of the Galla Language-Field, due East of the *encláve* of Harári.

VI. GAFAT.

The traveller Bruce had pointed out the existence of this Language, and supplied a Vocabulary. Beke, however, in his paper on the Languages of Abyssinia, contributed to the London Philological Society, and in his Geographical Distribution of Languages already quoted, gives clearer information from personal inquiry. It is spoken only in a small portion of the South of Damot, South of the Amháric, North of the Galla, on the banks of the Blue Nile by Pagans. It has long been crowded out by the Galla and Amháric, and is on the eve of extinction: the rising generation do not know it at all, and grown-up people are not familiar with it. A great many Amháric Loan-words have crept into it, but the real Gafat words are quite distinct from the words of its neighbours, and it must be considered an independent Semitic Language.

Its existence is mentioned by D'Abbadie as far back as 1843 in the Journal of the Société Asiatique.

VII. KAMBAT.

Krapf is the only person who has given notice of this Language. It is spoken South of Guragué, which again is South of Shoa. Christians are reported still to maintain themselves, though with difficulty, against Pagan and Mahometan Galla. Allusion is made by Krapf in his Preface to Mayer's Vocabularies to this Language. We are informed that a small Christian nation with fifteen Churches occupies this mountainous tract beyond the Galla; their Language differs from that of Guragué, which again differs in important particulars from the Amhâric, and approaches near to the Tigré and old Ethiopic. There appears to be no Vocabulary. I make the entry on the assertion of Krapf, that the Language does exist; and this fact is confirmed by Ludolf.

VIII. GURAGUE.

Beke in his Geographical Distribution of Languages of Abyssinia alludes to this Language, and in his Map places it in an isolated *encláve* in the midst of the Galla Language-Field. Krapf published at Basle in 1878 with a Preface by himself a Vocabulary of several Languages, among which is that of Guragué, collected by Mayer, a Missionary at Shoa, at Krapf's request; there are also a few Sentences, a Grammatical Note, and a Translation of the Second Chapter of the Gospel of St. Matthew: the Ethiopic Written Character is used, which limits the use of the work. In the Preface we find that little is known of the Language, that the people who use it dwell to the South of Shoa, on the Southern bank of the River Hawash: the hilly portions of the tract are occupied by Christians, who have a hard

time of it to hold their own against the Pagans and Mahometans. The Language is closely connected with the Ethiopic and Amhâric, and has adopted Loan-words from the Galla. There is no central Government in the Country, and each village is at war with its neighbour, and the slave-dealers are supplied by kidnapping. D'Abbadie and Isenberg both confirm the fact of its existence, and its characteristics.

CHAPTER IX.

II. HAMITIC GROUP.

It cannot be safely asserted of all the Languages under this category, that they belong to one Family, as can assuredly be said of the Semitic. They are thrown together in a Group, because Geographically they are near each other, and they have certain Linguistic characteristics in common. It has been decidedly a step in advance to group all non-Semitic Languages with Grammatical Gender in the North and North-East of Africa together, and to divide them into three Geographical Sub-Groups.

A. Egyptian.
B. Libyan or Berber.
C. Ethiopic.

F. Müller declares that it is an accepted fact of Science, that the Hamitic has no connection whatever with any other African Languages, but that it presents some of the features of the Semitic. It is a mistake to class it with the Semitic, and call it half-Semitic or Sub-Semitic, or to call the class Hebræo-African. If these tribes were immigrants from Asia, it must have been at the remotest period. Renan in his History of the Semitic Languages, proposes to have a Hamitic Group, so as to comprehend the Non-Semitic Languages of Abyssinia and Nubia, the Koptic and the Berber. Benfey divides the Semitic Family into two Branches, and classes the Asiatic Languages in one, and the Koptic and Berber in the other. The Hamitic Group on the East of Africa is much intermixed Geographically with the Semitic, and on the

West and North the Semitic is superimposed upon the Hamitic, and has greatly affected those Languages. Lepsius admits the existence of the Hamitic Group, but would, on account of the existence of Grammatical Gender, reckon the Hottentot and Bushman as part of it, which seems to me quite inadmissible, and very inconvenient.

Although the degree of Culture of the Semitic and Hamitic people is very different, it may safely be said, that they are both derived from the same source; but it must be admitted that the affinity of their Languages does not appear so much from the Vocabulary of existing Languages, as from the identity of the Organism, and the use of the Pronoun-element. They must have separated at a remote period, when Speech had not got beyond Word and Root. The Hamites broke up into numerous subdivisions, while the Semites preserved a wonderful unity.

If it be accepted, that the Hamites were originally from Mesopotamia, it must be admitted that no other Group has so vast an expansion, for in Africa alone it extends from the Red Sea to the Canary Islands, from the Mediterranean to the Niger and Senegál Rivers. Vast as the space covered proves to be, it is impossible to form any notion of the time occupied in the Migration of the Race from Asia, for obviously the Egyptians must have been the last in the procession from the Euphrates to the Nile, for they founded a strong Government at a date not later than 5000 years before Christ. The other Hamitic tribes must have preceded them, and have been pushed forward by them at a remoter period. In Egyptian History we hear of Semitic tribes pressing Egypt on its Eastern flank, overwhelming it at one period with the Hyksos, and finally subduing it in the time of the Arabs. The story of Joseph tells us of Semitic slaves, and the sojourning of the Israelites proves the existence of Semitic Colonies in Egypt at that remote date.

The affinity of the Hamitic to the Semitic Languages is more strikingly brought out by a consideration of the

particulars in which they, resembling each other, differ entirely from all the other Languages of Africa. Lepsius in the Preface to his Nuba Grammar has gone particularly into this subject, and in addition to many other details there is the great distinction of these two Northern Asiatic forms of Speech, using to a great extent Suffixes in their method, and having the feature of Grammatical Gender. Lepsius remarks that the Western portion of the Hamitic Group, viz. the Egyptian and North African, use Prepositions, while the Eastern portion, the Ethiopic, use Postpositions.

The Semitic tribes at a later period, with all the advantages of superior energy and Culture, and the prestige of a new Religion, fell upon the Libyan Sub-Group and subdued it, and the Arabic Language exerted a powerful influence upon the Berber, not only in Vocabulary and Structure, but in Syntax, as Hanoteau comments upon the extreme facility of transferring ideas from one Language to the other, as the Sentences and idioms are formed in the same mould.

A. EGYPTIAN SUB-GROUP.

The Egyptian Sub-Group is only noticed in this its proper place, that it may not be supposed to have been overlooked in the course of taking stock of the Languages of Africa, but all further description would be impertinent, and wasteful of space, for the Old, Middle, and Later Egyptian Languages have been elsewhere fully illustrated. The two former are extinct, and the latter, the Koptic, is dead, and all lie outside the scope of this Treatise, which treats of the Modern Languages of Africa. Comparisons have been made of the Languages of the Egyptian and Libyan Sub-Groups, but there is still work for a Scholar to elaborate a Comparative Grammar of the Hamitic Languages, taking Old Egyptian as a starting-point. Three Dialects are reported of the Koptic: I. Memphitic, II. Sahidic, III. Bashmúric.

B. LIBYAN SUB-GROUP.

The Libyan Sub-Group, better known by the name of Berber, has never, either from an Ethnological or Linguistic point of view, occupied the high position to which it is entitled. It is no small matter that this great Libyan Race was *in situ*, and speaking the same Language which it uses now, in the time of Herodotus, and its Territory had even before that remote period been encroached upon by the Greeks at Kyréné, and the Phenicians at Carthage. Later down we find the Carthaginian Tyrians called *bilingual*, as using their ancestral Asiatic and their local African Language. Later still we read of Jugurtha, and Massanissa, and the people of Getulia, Numidia, and Mauritania, brought into direct contact with the Romans by the absolute destruction of the Punic element of Race and Language. Augustine certifies that in his time the barbarous people used one Language: "in Africâ barbaras gentes in unâ linguâ "plurimas novimus." After the Arab Invasion had swept over the North of Africa, and the new Religion of Mahomet had been imposed upon all, Arabic was presumed to be the Language of the Country, being that of the ruling classes, until superseded by Turkish. How little the Ethnological position of a Moor was understood in the Middle ages is proved by the colour and features assigned to Othello, the Moor of Venice: indeed, it was remarked to me only last year, that the Romans must have known the Negroes, owing to their wars with Jugurtha. On the other hand, a mighty expansion has been given to the usage of the word Moor and Moorman, as a synonym to Mahometan or even Heathen, and forty years ago in India in Military circles a man who knew the Vernacular of British India was said to know "the Moors." Playfair, Consul-General at Algiers, tells us that the word "Moor"

is used in the same sense as the Arabic word "Hadar," and is applied to those Arabs who have lived a settled life in towns, and occupy themselves in Commerce, in contradistinction to the Agriculturist of the Village, and the Nomad of the High Plateau and Desert. It is obvious that strictly speaking a Moor must be a Native of Mauritania, and a Berber, and the term could not be applied with propriety to an Arab at all. When the French Scholar Venture de Paradis in the year 1788 discovered that there was a people in North Africa distinct from the Arabs, scattered over a great distance, but the same, and not understanding Arabic, he fancied that they were descendants of the Carthaginians, Greeks, Romans, or Vandals, and that their Language was connected with Punic. The Arabs knew better, and De Slane has translated the History of the Berbers by Ibn Khaldún, which gives an account of the Language.

These free and indomitable tribes never have fairly knuckled down, and become subject to a foreign Master: they are agricultural, and dwelling in villages, as in the Mountains of the Kabáil, and Nomads in the Great Sahára: for Centuries they have been the means of communication betwixt the Natives on the Coast of the Mediterranean, and the Negro Kingdoms of Lake Tsad, and the Upper Niger, bringing back slaves for sale at Algiers, whence an annual supply was sent to Constantinople. That the name *Berber* is derived from the great Arian term for "Foreigner," which appears in the Sanskrit, Greek and Latin Languages, there can be no doubt, and a form of the same word appears, as applied to some tribes of the Middle Nile, though no Linguistic affinity has been proved, and on the Coasts of the Red Sea, but in no Region is that word known to which neither Greek nor Roman reached. This ancient name, applied in contempt, lives as the recognized term of Barbary. The word, however, is not known to the people as a National appellation, who call themselves Amazirg or "the Free," written sometimes

Imoshagh, or Amoshagh. Berber is neither the National appellation of the Libyan, nor of the Ethiopian tribes, to whom the name is given, for it means only "Speakers of a foreign Language" in the Language of the Ruling Races of the World at that period. When the Arabs came into power, the word ratána or ertána was used precisely in the same manner, and has led to similar misconceptions.

There is a uniform consensus of all who have studied the subject, that the Berber Languages, in the nine varieties which I detail below, are the lineal descendants of, if not the actual Language, spoken by the contemporaries of the Carthaginians and Romans: where it came under the influence of the dominant and sympathetic Arabic, it is greatly affected in Vocabulary and Structure by the contact: where it has remained as it were in solitary, or at least separate, imprisonment, in the Oases of the Sahára, it has remained comparatively pure: to the South, where it has come into contact with Races speaking Negro Languages, it has been tainted in its Vocabulary by Kanúri of Bornu, Súrhai of Timbaktú, and Hausa. Venture de Paradis, Hodgson and Hanoteau at first-hand, Newman, F. Müller, Hovelacque, Prichard, Latham, Vivien St.-Martin, besides the specialists who have taken up Branches of the subject, acknowledge distinctly one stream of population, extending from the confines of Egypt along the Coast of the Mediterranean to the far West, and across the Atlantic to the Canary Islands, and the Balearic Islands, thence along the Coast, across the Range of Mount Atlas to the confines of the Basin of the River Senegál, the Upper Niger River, and Lake Tsad: following the same course Centuries later came the great Semitic stream overlying, corrupting, disturbing, dissevering, isolating the Hamitic deposits, but not destroying them. The Berber or Amazirg is still at the present day in various shades and degrees of intermixture, Ethnological, Linguistic and Religious, with Arab and Negro, the staple

and principal stock of the whole population of North Africa from the Mediterranean to the extreme Southern limit of the Sahára. They are represented in Egyptian Sculptures with the characteristic features of the long curl on the right of the head, their ear-rings and light colour. Hanoteau from personal observation of many years warns us that the Ethnological and Linguistic Strata do not run even. Many bonâ fide Berber have adopted Arabic, and forgotten their ancestral Language, and, strange to say, some bonâ fide Arabs have assimilated to the Berber. Some Berber tribes are foolish enough to claim Arab pedigrees, forgetting that they come of a stock as ancient as any in Arabia: it would require long local inquiries to clear up the many complications of Race and Language.

Enormous as is the Language-Field, the amount of population is very inconsiderable, and it is impossible to arrive at any conclusion of even moderate accuracy. Faidherbe, out of the population of French Algeria, which he calculates at two and a half millions, places the figure of Moors, who cannot speak Arabic, at 850,000, of Arabs at half a million, and the remainder (exclusive of Jews and Europeans) of Moors by Race, who have adopted concurrently or exclusively the Arabic Language. Of the amount of the Moor population of Morocco, the Sahára, Tunisia, the dwellers of the Oases of Tripoli, it is idle to speculate, but it is inconsiderable, when compared with the teeming Millions of the Negro Group.

Venture de Paradis was a Scholar, as Scholars were counted in 1788, before the dawning of the Science of Comparative Philology: he came into contact at Paris with two Moors from Morocco, who spoke Arabic and Berber, and studied their Language: eventually he went on official business to Algiers, and for a whole year studied the Language with natives of the Province of Algiers. He compiled a Vocabulary from both informants, and was struck with the discrepancy: he was removed to Egypt

and Syria, as Interpreter to General Bonaparte, where he died: his works remained half a Century in Manuscript, till the annexation of Algeria gave a new significance to the Berber Language: in 1844 it was published by the French Government, and it is clear that he regarded the Berber as the one general Language of the whole Field. This view of the case can hardly be sustained now. Imagine the Dictionary of a Language called "the Indian" or "the Brahmanical," formed of Materials collected from a Maráhta at Bombay, and then amplified during a year's residence in Calcutta by words gleaned from the people of Bengál. Hodgson, Consul of the United States of North America at the time of the annexation, by judicious inquiries threw great light on the subject: under his direction a Translation was made of the four Gospels and Genesis, into that form of the Language spoken in the Mountains of the Kabáil, and he procured, and caused to be translated, an original document in that form of the Language spoken in Morocco: he supplied several Vocabularies of the Language. Barth in his Travels supplied further Vocabularies. D'Avezac had a critical knowledge of Ancient and Modern Africa, and by his impulse the Government was induced to publish the Manuscripts of Venture de Paradis. Several Vocabularies were published, and the affinity of the Language of Algeria to that of the Oasis of Jupiter Ammon, previously pointed out by Marsden, was accepted as a fact.

But no one has devoted himself from so distant a date and so continuously up to the present year, as Newman, Emeritus Professor of the London University. As far back as the year 1836 the twelve chapters of the Gospel of St. Luke, sent by Hodgson to the British and Foreign Bible Society, and tentatively published, fell into his hands, and a careful Grammatical Note was written and published in the West of England Journal. Having obtained access to the Translation of the four Gospels and

Genesis, which remained in Manuscript, he published a more extended Grammar in Lassen's Journal "The Knowledge of the East" at Bonn, long since absorbed into the Journal of the German Oriental Society. When Prichard published his fourth volume of the Physical History of Man in 1834–5, he added a note of Newman's in an Appendix on the Berber Language, and in the Text remarked that Newman was the first rightly to demonstrate what his predecessors had only conjectured, as to the precise nature of this widely-spread Language: his proposed terminology of Classification could not be admitted now. When Barth published the fifth volume of his Travels, an Appendix on the same subject was added by Newman. In the Proceedings of the Philological Society of 1844, in the National Review 1858, in the Journal of the Royal Asiatic Society of 1848, he returned to his hobby. In 1879 he addressed me on the subject, and at my request in the Journal of the Royal Asiatic Society 1880 he published a Note descriptive of the progress of our knowledge of this Language in the course of the forty-four years during which his attention had been turned to it, and in 1882 he has crowned his labours by the publication of his Libyan Vocabulary. It is an additional pleasure to me to record this, as it may possibly fall under the eye of the revered Scholar, and not as is the case of my praise of Steere, Krapf and Reichardt, be written too late to reach the eyes of those who merited it, and who have so greatly assisted me.

The Libyan Vocabulary is indeed the apex of the edifice, and enables me with some degree of certainty to proceed in my Classification of this Sub-Group, which in fact has all the characteristics of a Family, being descended from one common Mother, whose Vocabulary Newman attempts to revivify from the Word-stores of her degenerate descendants. Nor is he alone in the Field. In a Language of undoubted antiquity, which has left no literature of any kind, and no coins, the inquiry had to fall back upon the

names of places and of tribes, of the animal and vegetable world and of individuals, as well as Inscriptions, and Vocabularies carefully sifted of all alien Loan-words. It is asserted that many of the names of places in Mauritania still represent the sounds, which are immortalized by Sallust. Hodgson has made a beginning at an analysis of words, which have passed into other Languages, and tries to show that the word "Elephant," unknown in Sanskrit and Arabic, came from North Africa to Europe with the first specimen of the quadruped. Inscriptions have been found and collected by Faidherbe in considerable numbers in the old Libyan Written Character (faintly represented by the modern Character of the Tifinag in use with the Tuwárik), but all the acuteness of Halévy has failed to produce anything but proper names out of them, which however have their value. Newman has now attempted to reconstruct the Libyan Language as known to the Romans among the Numidians, Mauritanians and Getulians by casting out of the modern Vocabularies all the imported Arabic and Negro importations. This then is the Language that stands in my Classification as the extinct Parent of the Family, in the same way as Latin is the Parent of the Neo-Latin Family. It is interesting as showing under certain circumstances the indestructibility of words, even when not protected by the safeguard of written documents. Had there been philologists at Rome in the time of Hadrian, they might have with profit collected a Vocabulary of what even then was an ancient Language with considerable Dialectic varieties. The Roman Grammarian was incapable of doing this work for the Etruscan, and Oscan at his very doors! How can we expect that he would do so for the despised African?

That the Berber Language is strongly influenced by the Semitic cannot be doubted: Renan in his History of the Semitic Languages remarks that, though it has many Grammatical affinities with Hebrew, it has an entirely

distinct Vocabulary. Hanoteau gives no opinion on the question of the Classification of the Language, but he makes the practical remark, that there is a great analogy in the employment of the Verb and Pronoun, and that an equivalent for every expression is easily found, and that, though the Tamáshek is very distinct in its Vocabulary, the identity of Syntax is very remarkable. Rochemonteaux in his Essay on the affinity betwixt Egyptian and Berber remarks, that they possessed the same Pronominal Roots, and employed the same method for forming Inflections and Derivations. Renan's Farewell words in his last Annual Report to the French Asiatic Society 1882 are worth quoting. He remarks that the Berber Family of Languages is one of striking unity, which did not, like the Arabic, extend itself by conquest, and corresponds therefore more closely to our idea of a Human Family. It exists within our reach, calling upon us to study it, and promising the most important results. What is required is to define and classify all the Languages and Dialects of this Family, to apply to it the excellent Comparative methods, which have been so successfully applied to the Arian and Semitic Families, to compile a Comparative Dictionary according to the strictest Phonetic Laws, and a good Comparative Grammar after the manner of Bopp. Such is the duty with which the Algerian School of French Scholars should charge themselves.

The time seems to have come when the relation of the Hamitic Languages *inter se*, that is to say, of the Sub-Groups, Egyptian, Libyan, and Ethiopic, and the relation of the whole Group to their Semitic Cousins, should be placed on a sound basis of certainty by a careful analysis, which is now possible.

Let us consider the dignity of this ancient Language. Sallust must have had it sounding round him. Massanissa, Jugurtha, Juba, and Sophonisba spoke it. Hannibal must have given orders in it to his celebrated Numidian Cavalry.

It must have been known to Augustine and Cyprian. For the space of many Centuries Egyptian, Phenician and Latin have passed away: other elder Languages of the World, Iberian, Basque and Etruscan, have disappeared, while this Language has survived in its full Geographical extent resisting the onslaught of the powerful Arabic. It is not easy to find a parallel. One word of Berber seems to have crept into the Latin Language from the Berber, "Magália," the term for the huts of the Numidians, in Virgil's Æneid. Rinn in Les Origines Berberes 1883 remarks that it would not be difficult to reconstitute an Archaic Berber, which would be one of the most ancient Languages of the World, anterior to all Semitic Languages, anterior to Vedic Sanskrit, and offering analogies to the Languages of High Asia. It exists as a souvenir of the primitive methods, by which man used to give a form to his thoughts. It occupies an important place among such Languages, because it possesses a large number of primitive Roots common to all, before the separation, which must have been previous to the Grammatical development of these Roots.

The question has forced itself upon me, whether it would be more convenient to treat the *Berber* Language as the unit, and all its subdivisions as Dialects: there are two objections to this course: Hanoteau has published a separate Grammar of two of these subdivisions, and the necessity of doing so by a man of his experience is a proof that they are separate Languages: there is every reason to believe that the Shilha is quite as markedly differentiated from its Sisters as the Tamáshek is from the Kabáil. Moreover, these last two have more than one local variety, which would have to be described as Sub-Dialects, which is a minute and undesirable subdivision. Then again how could such important subdivisions as those above named be treated as Dialects, while the unimportant subdivisions which follow are necessarily treated as Languages? On the whole, without prejudice to further Classification, it is

more convenient to divide the Libyan or Berber Sub-Group into nine Languages:

I. Old Libyan.
II. Kabáil.
III. Tamáshek.
IV. Ghát.
V. Ghadámsi.
VI. Shilha.
VII. Zénaga.
VIII. Guanch.
IX. Siwah.

I. OLD LIBYAN.

This is dead and has already been noticed.

II. KABÁIL.

I was unable to satisfy myself on the subject of this Language until I had personally visited Algeria, Tunisia, and the Sahára, conferred with men on the spot, and seen with my eyes the conformation of the Country. In his Grammar of the Kabáil Language Hanoteau gives a Language-map of Algeria, indicating by colour the Districts where it is still spoken. I have to thank Coyne, a French Commandant, whom I met at Tunis, for valuable hints. He had knowledge of those tribes from his official position. Volney was the first to announce that the Kabáil is the nearest representative of the Numidian Language. The principal tribes who speak the Language are the well-known and hardy Mountaineers on the slopes of Mount Jurjura, who so long defied, but have now settled down under, French domination. Their name is obviously the plural number of an Arabic word implying "tribe," and

they make up a confederation of tribes, agriculturists, and dwelling in villages, with their women appearing in public. Well-defined Dialects appear to exist, I. That of Búgi, in which the Translation of the Bible was made under the direction of Hodgson, II. The Zouáve, in which Hanoteau's Grammar was composed, III. The Showiah or Zenati, spoken by the inhabitants of the Aures range of Mountains. The meaning of the word is Shepherd. The Showiah is a most interesting Dialect. The inhabitants of the Aures Mountains are emphatically Shepherds, having immense flocks of sheep and goats, and their Dialect is purer than the Zouáve Dialect, owing to their seclusion from Arabic admixture. Playfair drew my attention to the Latin words still in use in that Dialect. It appears that the Latin and Vandal residents of the Province fled before the Arab invaders, and were amalgamated among the Berbers of these Mountains: the Dialect is full of Latin words, and the women are as fair as Europeans: they call a garden "orta," an elm "olm": the New Year's salutation is Boniné or Bonus Annus. They use the Solar year, and the names of the month are Yeuar, Mars, Maio, Yunio, obviously borrowed from the Latin. A German traveller Sierakowsky compiled a Vocabulary of this Dialect during a tour, and published it, accompanied by Sentences prepared with great care by Torchon, an interpreter, and circulated in Manuscript among the French Public Officers. IV. In the Wadi Riah, the capital of which is Tuggurt, another Dialect is spoken with a considerable admixture of Arabic. V. The Dialect of Wargla, the most Southern Oasis to which French Jurisdiction reaches, differs again slightly, but it is thoroughly Berber, and is intelligible to its neighbours speaking other Dialects. Probably there is a mixture of Tamáshek. VI. The Beni Mzab occupy a remarkable group of villages on the extreme Southern frontier of Algeria, and are only partially under French Jurisdiction. Coyne gives a full account of this interesting community; they are Berber in their origin, but resemble neither the

Zouáve nor the Showiah, nor the Tuwárik; they speak a Kabáil Dialect. Duveyrier published in the Journal of the German Oriental Society a translation of a tale in this Dialect. They have great commercial enterprize, and are found everywhere. VII. The Shamba, a predatory tribe on the confines of the Sahára, are Arabs by descent, but speak a Dialect of the Kabáil. VIII. The Beni Munásir occupy the low Ranges of the Sahel West of Algiers, overhanging the Mediterranean, and have their own Dialect, of which Duveyrier gives a Vocabulary. IX. Still more marked is that of the Berber tribes scattered in Tunisia, and as far East as the Island of Jerba on the frontier of Tripoli. I was informed orally that this Dialect is akin to that of the Beni Mzab.

Hanoteau's Grammar is excellent; it was made on the spot in personal contact with the people, as the compiler belonged to the Bureau Arabe, and he had an intelligent member of the tribe, who knew Arabic, to help him. No trace was found of the present or past existence, at any time, of any form of Written Character, except the Arabic, and all correspondence was carried on both in that Language and Character: however, as it is not calculated to represent Berber sounds with accuracy, instead of enlarging it by additional Characters, as has been done in the case of Persian and Hindustáni, it has been superseded by an adapted form of the Roman Character. Hanoteau has also published popular songs, and stories, and remarks that the Kabáil and Shilha are the only Berber Languages that possess any literature. A great Dictionary, French-Berber, was published by order of the State by a Commission: the Jesuits have published a smaller one for their own use and Stories: Hanoteau places the number of persons who speak the Language at 750,000, all subjects of France and Mahometans: some few may speak Arabic, but as a rule they only speak their Mother-tongue, and the necessity of acquiring this Language is impressed upon the officials. It is stated that slight dia-

lectal variations are detected from village to village: Pearce, a Protestant Missionary, is arranging for the Translation of the Gospel of St. Matthew, and the Bible Society has received copy of the first seven chapters printed at Algiers; he mentions the surprising fact, that in the midst of the tribes are some unmistakeably Negro Settlers, received into the confederation, and living harmoniously. Creusat, a Jesuit, has published selections of the Bible. Another member of the order of Jesus, Riviere, driven from Algeria and France by intolerant laws, took refuge in 1882 in North Wales, as the first step towards his new Mission-Field on the Zambési: he told me that in the modern Kabáil, with which he had great familiarity, both in writing and speaking, there are five elements: I. The Berber, which is predominant, and forms the basis of the Language: II. The Arabic, which exerts a greater or less influence, according to the distance of the Arab tribes: III. The French, which has influenced the Official and Commercial Vocabulary: IV. The Latin, which has left some traces in words, more or less transformed: V. The Spanish, which has lent words to a certain extent.

III. TAMÁSHEK.

The Language of the Tuwárik of the Great Sahára. Hornemann, the African traveller, first drew attention to the existence of these tribes, and Marsden in the Appendix to his Travels first identified them with the Berber. Previously it was not known that any other Nomadic tribes existed in North Africa, save the Arabs. Volney was the first to announce that they represented the ancient Getulians. Vivien St.-Martin states that on the occasion of the second great Arab immigration from the East, in the eleventh Century, these tribes left the Tripoli Coast Districts to escape the foreign yoke, and retired to the Oases, and have there preserved their rude liberty, and their ancient Language in comparative purity. The

meaning of the word is supposed to be identical in the Berber Language with Kabáil in the Arabic, as already explained. Whatever may be the origin of the word, the name has been applied by the Arabs, and not by the tribes to themselves, who scarcely recognize it, and call themselves Imoshagh or Amazirg. It is impossible practically to define the boundary of these Nomads, for they spread from the confines of Algeria to the limits of the Negro kingdoms of Bornu and Timbaktu. In the time of the Emperor Augustus Cornelius Balbus, Governor of the Roman Provinces of Africa 20 B.C., led his army against these, then as now, unconquered tribes: he took Cydamis, now Ghadámis, the capital of Phasania, or Fezzan, the Country of the Garamantes, but he was not gifted like Julius Cæsar with the power of wielding the pen as well as the sword.

Duveyrier called my attention in a letter to the fact, that each of the four confederations of tribes of the Tuwárik, I. Azjer, North-East, II. Ahaggar, North-West, III. Kel-Owi, South-East, and IV. Awelimmiden, South-West, had their own Dialect. He informs me that he has an unpublished Vocabulary of the first Dialect, rich in terms of common life, and two Texts in the form of Songs. Barth in his African Vocabulary says that the Dialect of the Kel-Owi is called Auragiye. The Awelimmiden of Barth are the same as the Sergu of Hodgson. Barth gives a Vocabulary, and Hodgson the same. This is the tribe where the Males hide, and the Females expose their faces. Newman gives a Grammatical Note and Translation of a Parable. Some of the tribes of Agades speak Emghedési, a Dialect of Súrhai, a Negro Language.

Hanoteau published in 1860 his Grammar of Tamáshek, adopting the first of the above Dialects, which must therefore, from our better knowledge of it, be taken as the Standard. He remarks that it is pure of Arabic admixture, and that it is reasonable to expect in this

secluded District more of the Grammatical forms of the old Language. It is the only one which has its own special form of Writing, the Tifinag, of the connection of which with the old Libyan form Hanoteau has no doubt. He got his information from a Negro native of the Country, where Tamáshek was spoken by those who held him in slavery: he had acquired a knowledge of Arabic, and from him Hanoteau learnt to speak Tamáshek, compiled his Grammar, and reduced to writing fables and stories. He afterwards had the pleasure of meeting some Tuwárik at El Aghuat, and conversed with them, and they helped him to translate the Texts, which he had taken down in Roman adapted Characters, into Tifinag: his book is therefore of the highest value, and reflects great credit upon his Scholarship. To complete his good work, he has attached to this volume a Language-map of the Berber Languages in French Algeria, and an explanatory notice. He adds Texts, Village Rules, Songs transliterated into Arabic, and translated into French. My heart quite warms towards an officer engaged in the Public Service, who does such good things. He is worthy to be classed with those great practical Scholars who have done such good work of the same kind in British India.

IV. GHÁT.

The Language of Ghát is illustrated by Freeman, English Consul at Ghadámis, and subsequently Governor of Lagos. He published his book at London in 1862, calling it a Grammar of Tamáshek. It appears from his preface that his description applies to the Language of Ghát. The book is the result of local and personal inquiry by a very intelligent person, and quite independent of Hanoteau, whose works he had not seen: he expresses an opinion, that this Language is one of the purest, as those to the North have an Arabic intermixture, and those to the South assimilate certain of the Negro

Languages. He had the assistance of a Mahometan Kázi from Ghât, one of the best Arabic Scholars. He uses the Tifinag Character in his phrases and Vocabulary. He records many Dialectal variations with local names. Duveyrier informs me that this Language is a special one somewhat different from the Azjer Dialect of Tamáshek; on his first visit he rather placed it with this Dialect, but on his second visit he collected more ample information: he sent a Vocabulary to the Journal of the German Oriental Society.

V. GHADÁMSI.

Richardson, the African traveller, forwarded in 1847 to the Foreign Office a Vocabulary of the Ghadámsi Language and a Translation of the third Chapter of the Gospel of St. Matthew in the Arabic Character: these Materials were collected on the spot, and translated by Newman, whom Richardson in his letter recognizes as the best Berber Scholar in England. Graberg had previously in 1836 in the third volume of the Old Series of the Journal of the Royal Asiatic Society communicated a Glossary and a Fable of Lokman. Renouard was able to deduce from it, that it was a Dialect of Berber. According to Graberg the inhabitants of Ghadámis, and other portions of the Province of Tripoli are also Amazirg: the Language is sometimes called by the Arabs "ertána," or Rustic Dialect, but the people call it "Adims," or Ghadámsi. The Dialect of Sokna is of the same kind, and called by the same name: Lyon gives a Vocabulary: the Oasis lies on the Road from Tripoli to Murzuk. Duveyrier mentions that the people of Ghadámis speak Arabic with the Arabs, Tamáshek with the Tuwárik, and Hausa with their Negro slaves, but among themselves they speak their own peculiar Language, which nevertheless is Berber: this arises from their being so isolated: the women speak nothing but their local Language.

I felt at first inclined to include Ghát and Ghadámsi in the general term of Tamáshek, but on reflection it appeared to be better to enter them separately. In a very short time all will be made clear. Geslin of the French Stud Department has taken a great interest in the subject, and collected Vocabularies in several Dialects; but it does not appear that they have been published: they are alluded to by Reinaud in his Report on the Dialects of Algeria. It is clear that Hanoteau has still a great deal of work worthy of his talents and industry. Attached to his Tamáshek Grammar is a Story translated into several Languages and Dialects, some of which are not identified.

VI. SHILHA or SHLU.

Volney announced first, that this Language represented the old Mauritanian: it is one of the Vernaculars of Morocco: the Language of the Ruling classes is Arabic, and that of the Negroes Guenagui or Zénaga. A dissertation on this Language by Jones was published in Latin at Amsterdam as far back as 1715, and the traveller Shaw supplied a Vocabulary in 1738. It is called by the people "Tamazirght" or the "Noble Speech," the feminine form of the National name Amazirg, which is said to be the origin of the Roman name Massyli. It is spoken in all the South part of the Morocco Kingdom, and among the unsubdued tribes of the Atlas. It has no Written Character, but a certain amount of oral literature. Basset published in 1880 in the pages of the Journal of the French Asiatic Society a new Version and Text of the Poem of Sabi in this Language; Delaporte, French Consul at Mogadore, was the first who had definite notions concerning the Shilha Language: he had also translated the Poem of Sabi, and composed a portion of a Grammar, which was apparently never published. Newman describes the Text of this Poem as swamped in Arabic. He and Hodgson pub-

lished as far back as 1837 and 1847 Translation and Text of a Narrative in this Language, and Newman added to it a Grammatical Note: Vocabularies have been supplied by different persons, but as yet no Grammar has been published. It is to be hoped that some French Scholar will soon supply what is required. De Slane has published a Translation of a Shilha tale as an Appendix to his Translation of Ibn Khaldún's History of the Berbers, and a Grammatical Note based on Delaporte's Manuscript Grammar. Hanoteau in his Grammar of Kabáil gives a tale in Shilha. Coyne mentioned to me that Shilha was still spoken by the inhabitants of the Adrar Mountains in the Western Sahára.

VII. ZÉNĂGA.

Berenger-Feraud in his account of the tribes of the Senegambia (1879) mentions the Moorish Mahometan tribes who, partly settled, partly Nomadic, occupy the North bank of the River Senegál, and wage constant war on the Negro tribes on the South bank: their subdivisions are Trarza, Brákna and Dúaich: in origin they are Arabs and Berbers, who have crossed the Sahára and founded a mixed-race Community with a number of slaves: they live by collecting gum in the forests, and selling it to Merchants at certain fixed points, or marts, on the River. A glimpse is caught of these tribes in the narrative of the discoveries of Prince Henry the Navigator, for the following passage occurs: "The "chief of the captives alone understood the Moorish Lan- "guage (the Arabic), the rest spoke the 'Azenague' "Language." As already remarked, the Negroes in Morocco are understood to speak the Guenagui Language. Faidherbe published at Lille 1877 a small volume on the Zénaga Language of the Senagalese tribes, which he pronounces to be a simple Dialect of the Berber, not differing much from Kabáil and Tamáshek: the derivation of the name from the great River is obvious.

VIII. GUANCH.

This is the extinct Language of the inhabitants of the Canary Islands, which Geologically, Ethnologically, and in their Flora and Fauna, belong to the African Continent. Ever since their discovery by Juba II., and even before their discovery, a cloud of mystery and doubt has hung over these Islands. There is a considerable literature about the disputed points. In spite of the protest of Macedo, it seems that the weight of opinion is that the Languages of all the Islands belong to the same Sub-Group, and that that Sub-Group is the Libyan. It seems most natural that it should be so: there is no such vast distance from the Coast as to present physical difficulties, such indeed as have to be got over in the case of the affinity of the Malagási of Madagascar with the Maláyan Family of Languages. Berthelot is very decided upon both points. There is no reason to suppose that the Islands were uninhabited in the time of the Phenicians and Carthaginians; though it is impossible to say at what period the Colonization took place, it is hardly likely that the expert Navigators of the time should not have reached these islands, only six hundred miles from the Coast, considering that they found their way to the Cassiterides. The Colonization must have taken place before the Mahometan Conquest, for no trace of that Religion is found. The knowledge of the existence of these Islands must have died away after the decay of the Roman Empire: had the Berbers fled to the Islands at the time of the Mahometan Conquest, they would have been followed. The evidence consists of Vocabularies, Names of Places and Inscriptions. Three Dialects are recorded, I. Lancerotta, II. Fuerteventura, III. Gomera: considering their insulated position, it may be expected that each Island had its own Dialect and Vocabulary, but probably the same Structure. However, it is a thing of the past, and is only alluded to in a Book on

the Modern Languages of Africa in order that it might not seem to have been overlooked.

IX. SIWAH.

The dwellers of the Oasis of Jupiter Ammon on the confines of Egypt, and visited by Alexander the Great, though they understand and use Arabic to communicate with strangers, yet they use a Language in their homes quite distinct. What is that Language? Aujila is an Oasis West of Siwah occupied without interruption. Hornemann, at the time of the occupation of Egypt by General Bonaparte, visited the first Oasis in 1797–98, and gathered a Vocabulary, on examining which Marsden detected the affinity with Berber: the second Oasis was found by Hornemann to have a similar Language: subsequent travellers, Minutóli and Cailliaud, and others, have collected fuller Materials. Hanoteau in his Grammar of the Kabáil has compared these words, and no doubt is left of the identity. Makrísi, writing about Egypt, mentions the fact also. The Language is of no importance whatever, and will probably be crowded out by Arabic. But it gives a magnificent idea of the range of Berber, that it should have spread from the confines of Egypt to the Canary Islands, and that the Siwah should have survived the pressure of superimposed Languages for more than three thousand years.

C. ETHIOPIC SUB-GROUP.

I turn to the third Sub-Group of the Hamitic Group, the Ethiopic, and find new complications. In this Region also we have lava-streams of Semitic origin pouring into the faults of the Hamitic strata, and we feel the presence of the politically dominant Amháric. As mentioned previously, it is not universally admitted that this Sub-Group is distinct from Semitic, yet it is more convenient in a descriptive, rather than Scientific, Treatise to treat

it so. Then the term Ethiopic may be objected to, but Abyssinian would be too narrow, and no other term sufficiently distinctive suggests itself. No doubt Homer uses the word *Αἰθιοψ* in a vague way, though the meaning of the word is "Sunburnt," in his famous lines,

Αἰθιόπες τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν.
Οἱμέν δυσομένου Ὑπερίονος, οἱδ' ἀνιόντος.

We gather that they were the remotest of the then known World, and that they appeared on the East and West Coast of Africa, which description would apply equally well to the Hamites, as to the Negroes. The word appears again in the Septuagint in the famous passage of Jeremiah, "Can the Ethiopian change his skin?" but the assertion of the Commentators that this was a Negro is exceedingly doubtful. Later on, the Eunuch of Kandáke, Queen of the Ethiopians, is mentioned, but there is little doubt that she was Queen of Napata on the Middle Nile, and a Hamite. At any rate, it is now proposed to restrict the name to those tribes who are clearly neither Negro nor Nuba, and to leave all questions of affinity betwixt the Languages brought together in this Sub-Group to the future.

A glimpse into the past is always valuable. Such is obtained by the allusion in Strabo to Eudoxus of Cysicus, who certainly lived about 120 B.C. in the time of Ptolemy Euergetes the Second, and his wife Cleopatra. In an attempt to make his way to India from the Red Sea, he was driven on the shores of Ethiopia, and entered into friendly relations with the people, and took down from their dictation a certain number of the words of the Language of the Country. He was well named Eudoxus from this Happy Thought. On his return, he started on an Expedition to the West, and from Gades in Spain set sail for India, and working his way down the West Coast of Africa, came into contact with a tribe, called by him, in obedience to the Homeric Legend above quoted, Ethiopian, and he remarks that they spoke the same Language as

those whom he had previously visited on the East Coast of Africa and whose words he had taken down. He learnt that their Territory adjoined that of the King of Mauritania. Strabo, who quotes Poseidonius for this story, treats it with contempt; but this is one of those tales, the credibility of which is strengthened rather than diminished by the wider knowledge and sounder criticism of modern times.

There is no lack of writers proposing to guide us through the Labyrinth, and enable us to arrive at some clear conception of the Languages spoken in this Language-Field. It must be remembered, that the mountainous ranges of this corner of Africa, like the range of the Caucasus in Central Asia, and of the Vyndhya mountains in Central India, have been the refuge of broken tribes, who, driven from their possessions by the advance of stronger Races, have prolonged an unprofitable existence in inaccessible mountains, or, as we gather from writers, in unhealthy glens. Four names appear as Authorities from personal observation, Munzinger, the Pasha of Massouwa, a man of remarkable talent and penetration, who died in 1876: Beke, who has passed away some years, but left some very distinct, though not uncontroverted, opinions behind him: Krapf, who died in 1881, and D'Abbadie, who is still living. It would have been fortunate, if the opinions of these distinguished pioneers had been more in harmony with each other. I had the privilege of personal intercourse with D'Abbadie at Venice in September 1881 on this subject, and have been favoured by him with copies of, or reference to, his numerous writings. As far back as 1845 D'Abbadie wrote a letter to Renouard, which was published in the Athenæum, giving a long list of previously unknown Languages, classified according to Vocabularies collected by him: but as far as I know they were not published. In the short paper called Langues de Kam some of them are supplied, but not all. Beke by no means agrees with D'Abbadie, and Reinisch seems to

have doubts. I am therefore constrained to leave a few in the list sent to Renouard unaccounted for. Krapf in reply to my queries wrote me a valuable letter, accompanied by an autograph Language-map, going over the whole ground from his point of view, and my thanks only reached his residence after his lamented death, for he was found on his knees by his bedside dead, and on his table were the corrected proofs of some of the last sheets of his Swahíli Dictionary. Massaia in the Preface to his Amháric Grammar gives his views as to the other Languages of the Region, in which he had itinerated. Munzinger in his East African Studies has thrown great light on the subject, and Mayer, a Missionary of the St. Crischona Mission, has published a collective Vocabulary. Munzinger travelled about in his official capacity and penetrated into Regions previously unvisited. He remarks that it is clear, that the tribes of this Region are not connected with each other Ethnologically, but are thrown together by chance. A great many Languages are found in a very confined space, which have no apparent connection with each other: they are the surviving remnants of large and distant tribes, forced together by some chance, and the same climate, and political circumstances, have induced a fictitious resemblance. Halévy has returned again and again to the subject, and Reinisch, in addition to the compilation of several Grammars of particular Languages, has discussed the whole subject. He explained to me by letter that there were two main Linguistic Clusters. The first contained A. Bishári, B. Saho, C. Dankálí, D. Somáli, E. Galla. The second contained A. Bilin, B. Agau of Lasta, C. Agaumidr, D. Falásha, E. Kamant. These are no speculations, as they are fortified by elaborate studies of each Language. All these writers supply information at first hand. Other Scholars, such as Lottner, Prætorius, Almqvist, have touched upon different portions, and the inquirer feels, that he ought to have a clearer view of the

state of affairs than somehow or other he succeeds in obtaining. I cannot pretend to enter into the discussions, or to do more than enumerate the Languages, of whose existence I am satisfied by the application of my two tests, the existence of a known habitat, and an authentic Vocabulary, if not something better. I feel sure that, however lightly I move along, I shall tread upon toes, but I must do my best.

It may be presumed that this Hamitic stream of men crossed the Red Sea from Arabia into Ethiopia at some remote period, for they must have preceded the Semites: it is probable, that separate streams came over at different periods with no affinity to each other. Sometimes the existence of pre-Hamitic tribes, still *in situ*, is hinted at: of course it is possible, and to those who, with Lepsius, include the Hottentot-Bushman tribes in the Hamitic Group, it may seem very probable. I am obliged to omit some few names, and I do so with regret, from the respect which I bear to the Authors in whose works they appear, and according to my method I am obliged to omit their Classification.

I have ventured on the following list:

I. Somáli.
II. Galla.
III. Bishári.
IV. Dankáli.
V. Bilin.
VI. Saho.
VII. Irob Saho.
VIII. Agau.
IX. Kunáma.
X. Barea.
XI. Gonga.
XII. Kaffa.
XIII. Woratta.
XIV. Yangara.
XV. Tambaro.
XVI. Tufta.
XVII. She.
XVIII. Nao.

I. SOMÁLI.

A great many derivations have been given of this name, but none very satisfactory. The Language is spoken in the whole of the Eastern Horn or Regio Aromatifera, from the Straits of Báb el Mandal round by Cape Guardafui to the confines of the Bántu Language-Field. The appearance of the members of this tribe is well known to all Anglo-Indians, as every vessel that touches at Aden is surrounded by them. They claim descent from Arabia, are perfectly distinct from the Negro, there is nothing savage in their nature; on the contrary, they are full of fun and humour. They are essentially Nomadic, and possess large flocks and herds: they are all Mahometans. Hunter in 1880, from personal knowledge acquired at Aden, published a Grammar with an English-Somáli and Somáli-English Vocabulary: there is no literature of any kind, and no Written Character. Revoil, who had lately visited the Country, informed me in course of conversation at Venice, in 1881, that the Somáli Language had affinity with the Greek. Hunter's Grammar gives no support to such a theory, which seems contrary to all probability. As far back as 1850 Rigby published a Grammatical Note, Sentences and Vocabulary, the result of personal inquiry, and in 1866 he published his views as to the origin of the Race. Van der Decken briefly notices the Language, which he had studied in the neighbourhood. Prætorius comments upon the Language from Reports received from others. Krapf in his letter to my address remarks, that they consist of a multitude of tribes speaking one Language. Burton in his First Footsteps in East Africa has a Chapter upon them. There seems no good reason why Europeans should not have Commercial or Missionary Settlements in the midst of this people.

II. GALLA or ORÓMO.

They stretch from the 10th Degree of North Latitude, the frontiers of Abyssinia, to the mouth of the Dana River: they are confined on the East by the Somáli, and on the West by the Berta of the Nuba-Fulah Group, and the Dinka of the Negro Group. They form a Nation of five or six millions. They are shut off from the Sea Coast, but they are a fierce and restless Race, and have encroached considerably upon the Semitic kingdom of Abyssinia; they press upon the Bántu tribes in the neighbourhood of Mombása: on the other hand, the Royal Races of the Sovereigns of U-Ganda, U-Nyoro, and Karagwe on and beyond Victoria Nyanza are of the Huma tribe of the Galla Race. D'Abbadie states, that the tribes, when ready for the fight, call themselves the Sons of Galla, and their neighbours call them so accordingly. The name by which they call themselves is Orma, or "Oromo," or "men." The tribes are very numerous, and Krapf states that there are five chief Dialects, though the difference is not so great, that the most Southern tribe cannot understand the most Northern. Schmidt in the Journal of the German Oriental Society published a sketch of the Shoa Dialect, based on an analysis of the Translation of St. Matthew by Krapf. He enumerates these five Dialects as follows: I. The Galla spoken North of Shoa by tribes who are chiefly Mahometans. II. East of Shoa towards Somáli-Land and Dankáli-Land. III. South of Shoa on the River Hawash, which is the Dialect which he describes. IV. The Dialect on the River Godjeb, which is apparently the Dialect of Tutshek's Grammar. V. The Equatorial or South Galla Dialect, which is being investigated by Wakefield. Krapf's Vocabulary in his "Vocabularies of Six Languages" applies to this Dialect. New mentions that there are among the Galla Helot Races,

not of the same stock, hunters by profession, and paying tribute to the Galla: they speak the Galla Language, but Ethnologically are quite distinct. Krapf also reports scattered tribes, who speak an entirely unintelligible Language, probably the remains of some aboriginal tribe. Beke remarks that the Galla are intruders upon Abyssinia from the South at a comparatively late date, and that their advance is still going on, and that many of them adopt the Language of the people, whose place they have usurped: the Galla element is so predominant in Abyssinia, that nearly every Ruler is in the male line of Galla extraction; one of the Languages which King Mtesa of U-Ganda speaks is that of his Race, Galla.

Our knowledge of this Language has been supplied by Vocabularies, and one or two more pretentious works, but all of them are in a certain degree unsatisfactory. Krapf published from personal and local knowledge "Elements of the Galla Language" in 1840, a Vocabulary in 1842, and translated certain portions of the Bible, which are valuable as Texts: Newman, who was well acquainted with the Berber Languages of the Libyan Sub-Group, on examining Krapf's Galla Grammar, found analogies with this Language. Bleek in commenting upon the Clicks of the Hottentot Language remarks, that this peculiarity is found in the Galla Language also. Massaia, the Roman Catholic Bishop, published in the Latin Language in 1867 a Grammar of the Amhâric Language, already noticed, but he indulged in the unique literary freak of making the same Grammar, Chapter by Chapter and Section by Section, answer for the totally dissimilar Galla, or as he calls it, Oroman Language. This is much to be regretted, as he had opportunities of personal and local inquiry. Tutshek, a young Lawyer and Philologist at Munich, in 1838 was entrusted with the care of four African released slaves, supposed to be three Nubians, and one Abyssinian; but when, after immense labour, he was enabled to get at the truth of their native Languages, the strange fact was dis-

covered, that they all came from different tribes, and spoke totally distinct Languages, identified by comparison with Vocabularies brought home by travellers. One was a Galla of the Hamitic Group: the second was a Umále, and the third from Dar Fúr of the Nuba-Fulah Group: the fourth a Dinka of the Negro Group: they had been stolen from their homes and sold on the Nile as slaves: necessity had compelled them to pick up Arabic, though imperfectly, but three of them had only been one year from their homes, were of mature age, and possessed of average abilities. The revelations of the Galla slave belong to this Chapter. After collecting much Materials Tutshek died, but his brother, a Physician, took up the subject, and in 1844 published a Grammar and a Dictionary with a Preface, both in German and English: to the Grammar are added Texts in the form of Native Prayers and Letters. D'Abbadie told me, that he thought well of this Grammar. The Roman Character is used throughout. It is a wonderful performance, considering that the Author was never in the Country, and picked up his knowledge from this slave, and three other Galla slaves, to whom he obtained subsequent access. Perhaps a light is destined to be let in from the South, for Wakefield a Missionary writes to me, that from his Station near Mombása he and his colleagues have been trying to operate upon the South Galla or Bararetta tribes, some of whom have been converted. Moreover, in addition to Krapf's Translation of a portion of the Holy Scriptures, Wakefield is now engaged on further Translations, and intends, now that he has returned to his own Station, to pay particular attention to this Language. I have urged him to complete a Grammar, and undertaken to get it printed: he begged me to supply him with a copy of Krapf's Elements; but only one copy could be found, and that in the Library of the Royal Geographical Society. I was glad to return to this Scholar the same favour which I have received from friends in America, and I had a Manuscript copy made of Krapf's

Elements and forwarded it to Wakefield at Ribé, on the borders of South Galla-Land. Beke and D'Abbadie have both written on the origin and the customs of the Galla. It must be remembered, that in the centre of the Galla country are small *encláves*, like Harár, of tribes speaking Semitic Languages, and according to Krapf there exist also miserable remnants of Christian populations. Enaréa was a Christian Kingdom South of Abyssinia, on the River Ghibe, one of the branches of the River Godjeb. In 1613 a Portuguese Missionary Fernandez got there, and his narrative has been published in Collections of Travels. Since then the Galla have overrun the Country, and trodden out both Kingdom and Language, which was akin to the Gonga. In modern time it has been noticed by travellers, who did not penetrate to it, but D'Abbadie actually reached it in 1845. The tribe of Lango or Kidi, met by Speke, Grant, Felkin, and Emín Bey on the Upper Nile, speaking a Language quite unintelligible to their followers, are reckoned by some as among the Galla tribes, and are so entered provisionally in the Language-map, but nothing is certain.

III. BISHÁRI.

This important Language is one of great historical interest, if it is indeed the living representative of the Language which is used in the Hieroglyphic Inscriptions of Nubia. Almqvist, of Upsála, after personal local investigations, published in 1881 a Grammar of this Language: he visited the Country, possessed with a good knowledge of the Arabic, and worked hard with specially selected persons: Lepsius as far back as 1844 while on his Mission to Egypt wrote on the subject: Reinisch, Munzinger, F. Müller, Beke, Halévy and others, have contributed to our knowledge by Grammars, Grammatical Notes, and Vocabularies, and their statements have been commented upon by many of the great writers on Lan-

guage and Ethnology, and by universal consent it appears, that this Language is spoken by tribes bearing the names of Hadendoa, Hallenga, Ababde, Ben Amir, Boja, Taka, and Adarab. By some they have been called the Eastern Nubians, and by others the Beduins: Munzinger, Reinisch, and Almqvist call the Language "To'bedauie." They were the Blemmyes of the Roman period, and the Beja of the Middle ages; Lepsius recognizes them as the modern representatives of the Kushites of the Old Testament, the Ethiopians of Herodotus, the people of Meroe and Napata, and the people who have left the Inscriptions above alluded to, which, however, have not been interpreted as yet. They are universally Mahometans and occupy an enormous Region North of Abyssinia, stretching from the Nile to the Red Sea at Suakim. The second volume of Almqvist, which will contain an account of the affinities of the Language, and a Bishári-German Dictionary, has not yet appeared. I have lately received a letter from Upsála, which gives no hope of its going to Press till September, 1883, which will be too late for me. According to Almqvist there are four Dialects: I. Hadendoa, II. Hallenga, III. Ababde, IV. Ben Amir. There appears to be no literature of any kind, and scanty Texts have been picked up orally. We have not heard the last of this Language: on the score of antiquity it rivals the Berber of the Libyan Sub-Group, and, if the Hieroglyphic Inscriptions of Nubia give up an ancient form of this Language, it may possibly rank with the wonderful survivals of the Past, the old Egyptian, and the great Language of the Behistun Tablets. However, these Inscriptions may be of a much later date.

IV. DANKÁLI or DANÁKIL.

Krapf writes, that he has traversed the Country of this tribe, and that his colleague Isenberg wrote the scanty Vocabulary, English-Dankáli and Dankáli-English, during

his stay at the Port of Tajira: this was published in London in 1840, and represents the whole existing literature, but Reinisch writes me word that he has the Materials of a good Grammar and numerous Texts ready for the Press. In the Journals of Isenberg and Krapf it appears that the Dankáli are of the same race as the Saho, and differ little from them either in physiognomy or Language. They are called Dankáli or Danákil by the Arabs, from the name of one of the tribes on the Coast, but they call themselves "Afar," a name connected by some with "Africa" and "Ophir." The name Adaiel is applied to them by the Arabs in the careless way of calling the whole by the name of a part: for the name is derived from "Ad Alli," one of the "Kabáil," as they call their tribes, to which the Sultan of Tajira belongs. They are Mahometans. The Language is spoken on the narrow slip of lowland betwixt the plateau of Abyssinia and the Red Sea, North of Somáli-Land and Galla-Land. A great many writers have noticed them, Beke, De Charency, D'Abbadie, Ruppell, Kœnig, Munzinger, and Salt, and supplied Vocabularies. Serra-Caracciolo gives in the Neapolitan L'Esplorazione, 1883, a Vocabulary of the Language as spoken at Assab Bay.

V. BILIN.

Reinisch in 1882–1883 published at Vienna, and forwarded me a copy of a Grammar, Texts and Translations of the Language spoken by the Bogos, which is called the Bilin Language. The people call themselves Bilin, they are called Bogos by their neighbours. They inhabit the low ranges North of the plateau of Abyssinia West of Massouwa: they are but 10,000 in number: their chief town is Keren, they are Mahometans: at this moment this Country is the bone of contention betwixt Egypt and Abyssinia. The Country lies on the road from Massouwa to Khartúm, and I have before me the

prospectus of a French agricultural Company to be started at Keren. Munzinger in 1859 published a volume in German on the Laws and Customs of this tribe, and in 1881 Reinisch prepared a Translation of the Gospel of St. Mark in that Language, using the Amháric Written Character, and it has been published by the British and Foreign Bible Society. Allusion is made in the Journal of the French Asiatic Society to a Vocabulary by Munzinger of fifteen hundred words. Halévy gives a Vocabulary collected by himself. Munzinger tells us that the Bogos are Ethnologically and Linguistically connected with the Agau of Lasta, and Reinisch admits this, but adds that the two Languages have during the last three Centuries become so separate from each other in Phonology and Vocabulary, that they must be treated as separate Sister-Languages: the Agau and Bogos cannot understand each other's Language, and have to communicate by means of the Tigré or Amháric, a fact to which Reinisch is a personal witness. The Bilin has preserved its old form: the Hhamára, which is the Language of the Agau of Lasta, has undergone deterioration, the nature of which can only be understood by examining the corresponding Bilin forms. Reinisch proposes to follow up this and kindred subjects in a series of Grammars of North-East Africa, having already prepared Grammars of the following Languages: Bilin, Saho, Irob Saho, Nuba, Dankáli, Kunáma and Barea: this will be a valuable addition to our existing knowledge. The Grammars will be accompanied by Texts, Vocabularies and Translations of Bible Legends.

VI. SAHO or SHIHO or SHOHO.

Reinisch published in the Journal of the German Oriental Society a Grammatical Note of this Language, with a separate copy of which he has favoured me: he also tells me that he has prepared a considerable work on this

Language to consist of a Grammar, Texts, and Vocabulary, which is ready for the Press. Lottner in the Journal of the Philological Society discussed the affinity of this and other similarly situated Languages to the Semitic Family, recognizing the points of resemblance, but the still greater differences. Ewald had many years before in Lassen's Journal "The Knowledge of the East" at Bonn expressed his opinion that it was a Semitic Language, but Norris justly remarked, that this was from the old point of view of the Hamitic Group being a kind of Sub-Semitic, which is now abandoned. Lepsius and F. Müller expressed their decided opinion, that the Language belonged to the Hamitic Group. When therefore his late Essay upon that Language appeared, I remarked with surprise, that Reinisch classed the Language as Semitic, and I wrote to him to ask him how he arrived at this conclusion: his reply was a very simple one, that the Printer had entered "Semitic" for "Semito-Hamitic," which shows the danger of ambiguous terms. This tribe is Nomadic, and Mahometan, subject to the Government of Egypt, and lies in the lowland betwixt the Abyssinian Highlands, and the Red Sea, South of Arkiko: it is also called Hazorta. The Swedish Missionaries have laboured among them. Such Dialects as exist are not of importance. Vocabularies are given in some Books of Travel of Arkiko: they are ambiguous for this reason. As already stated in the Chapter on the Semitic Family, page 90, the people of the town speak Tigré, but the Saho bring down their herds in the rains to graze, and consequently in the Bazár both Saho and Tigré are spoken.

VII. IROB-SAHO.

In addition to the seven recognized clans of the Saho tribe, there is an eighth, bearing the name, and speaking a kindred Language, but not considered to be in the same relation, and, while the Saho are Nomads, this tribe is to a certain extent fixed in its habitation. The report of the Country-side is, that the Irob-Saho are immigrants who have settled in the Country and adopted a Language of the same stock as those whom they found previously settled. A lineage of no less renown than that of the Greeks is claimed by them, who are supposed to have come thither in the capacity of shopkeepers, and Caravan leaders, in the palmy days of Adúlis, and it is even asserted that the word "Irob" is a corruption of "European." The judgment must be suspended with regard to this derivation, but the deep root which the Portuguese Nation has taken in Asia and Africa presents an analogy of this kind of Colony, and no doubt the English and Chinese Colonies will in future ages be found scattered all over the World, left behind, when the great wave of National Emigration or Conquest is suddenly arrested and rolled back. This tract Geographically belongs to Abyssinia, but the tribes maintain a wild freedom, rendering an annual tribute to the Negus of a jar of honey, and a cow. They have maintained their ancient and no doubt debased Christianity, and a Roman Catholic Mission has since 1846 been settled among them at Alitiéna, and a native Irob, who rose to the grade of an ordained Bishop of that Church, translated the eleventh chapter of St. John into his native Language. Reinisch, in 1878, availing himself of this Text, has published a Grammatical Note, and the above-named Text in Roman and Amháric Written Character, with a literal Translation, and word by word explanation: he kindly forwarded me a copy, and I cannot too highly praise the execution of this little work.

VIII. AGAU.

This name constantly appears, but very little for certain is known. Bruce mentions that the word means Ag-oha, "Shepherds of the River." It is possible that the name may be applied to tribes which have no kindred origin. D'Abbadie introduces the name Khamtiga or Kamtouga, as a synonym of Agau of Lasta, and Awga as a synonym of Agau of Damot. Beke lays stress on the fact that the Agau, and its Dialects, or Sister-Languages, are the original ones of Abyssinia, previous to the Semitic immigration across the Red Sea, and is still in some parts the exclusive Language of the people, and in others the patois of the lower classes only. Krapf, who passed through their Country, remarks that their Language is totally different from any that he had met in Abyssinia, that he could not understand a word, that it had no affinity to Amháric, or Galla, with both of which he was acquainted, and that other tribes of Waag had a Language not understood by the Agau with whom he came into contact: he adds that these last were Christians. In the life of Bruce the traveller the same fact is mentioned of their being broken through by the Amhára, but the two portions maintaining their position in not easily accessible Countries, and being the most impracticable of mountaineers, while the Falásha and other low caste scattered over the Provinces are the remains of the ancient inhabitants, also of the Agau Race, but the physical character of their Country has not afforded the same means of resistance. The name of the Language spoken by the Agau of Waag is Hhamára, and it lies North of the Agau of Lasta, who are identified with the Tcheratz Agau of Bruce on the River Takazzé. Their tradition is that they themselves at a still more remote period crossed the Red Sea into Africa, the Western tribes of Agaumidr subsequently branching off from those in Lasta, and dispossessing the Shangalla or Black

Races, who were pushed out of Agaumidr into the valley of the Blue Nile. There are other tribes over the Amhára Country manifesting the remains of a degraded and conquered people: the native Languages of Dembea, Khwara, and generally of the North-West of Abyssinia, are all modifications of one primitive Agau Language, and plainly show that the various people speaking them all sprang from one common stock, of which the Falásha, who will be mentioned separately, are the most remarkable. It may be gathered from the above that a great deal has still to be done to clear up the details of the Languages of this interesting people. Vocabularies have been supplied by Salt, Bruce, and others, but the only original work of value is a Vocabulary, and a brief Grammatical Note prepared by Waldmeier, a German Missionary of the Pilgrim Mission of St. Crischona, in the German Language 1868, collected and published at the instance of Krapf, who always had his eye fixed upon Abyssinia up to the day of his death. There is nothing in this book to indicate the locality of the Agau, among whom the collector laboured. In the Journal of the German Oriental Society Pott published an Essay at great length based upon Waldmeier's Collections, and in the same Journal Prætorius has also published an Essay: both these productions are at second-hand, but valuable as coming from the pens of Masters of the Science of Comparative Philology. Reinisch writes me word that in a a few months (1883) will be published in one volume Grammar, Texts, and Vocabulary, at the expense of the Vienna Academy. It may be remarked that the Hamitic Galla from the South in overrunning the Southern Regions of Abyssinia are but avenging the injury inflicted Centuries ago by the intruding Semitic Amhára, who have in no way deserved our sympathy, being a disgrace to the Christianity which they nominally profess. The Arabs in the same manner in North Africa avenged the injury done by the Romans to the Phenicians.

Entering without any means of accurate definition the names of the following Dialects, Agau of Waag or Hhamára, Agau of Damot, Agau of Lasta, or Tcheratz, I stop to write a few lines on the Falásha. Here we are in the hands of a safe guide, Halévy, who has done deeds in the way of personal investigation worth describing, and has the art of describing them in a way pleasant to read. He states distinctly that Falásha is a Dialect of Agau, and has itself two Sub-Dialects, named after their locality, Dembea and Kwara. He writes from personal knowledge, and his sober statements coincide with the more exaggerated accounts supplied by Stern, an English Missionary of the Jewish Society. The wonderful fact is, that they are Jews, but, like all the Jews scattered throughout North Africa, totally ignorant of the Hebrew Language and Written Character: there is nothing in their traditions that leads us to suppose that they have ever changed their Language, or had any relation with other members of their persuasion. On the other hand, they speak more or less Tigré, Tigrinna, Amháric, using the latter to explain their Scriptures to their children, but having no written work in what they deem to be a profane Language suitable for business correspondence. All their little amount of literature is in the old Ethiopic, which is their Sacred Language. In their families they speak a totally different form of speech, called Faláshina and Kaïlina, formed from two words signifying Jews of Abyssinia. The former word is derived from the Hebrew word "falásh," a "stranger." Stern gives their legend, that they came to Ethiopia in the train of the Queen of Sheba; it is noteworthy that the Royal Dynasty of Abyssinia claims descent from a son of Solomon by the Queen of Sheba: a Priest with a copy of the Law came with the Queen from Jerusalem, and made many proselytes: the Jews became numerous, being reinforced by immigrants, and formed a small State: they were, however, scattered among the Amhára, who are Semites though not Jews, while the Falásha are Jew, but

neither in Race nor Language Semitic: they have separate settlements, and do not intermarry with other tribes, and hold little intercourse: they are of correct morals, industrious, peaceful, not given to Commerce, and are very numerous. Stern and his colleague Flad conversed freely with them in one of the Languages which they speak other than their own peculiar Dialect of Agau. Halévy gives a Grammatical Note of this Dialect, a Translation of the Book of Jonah, with a word for word Translation, a Vocabulary in both Dialects, and a few Sentences, and the form of words recited by a Butcher when slaughtering an animal for purposes of eating, with a word for word Translation, and it includes the first two Commandments; also some short prayers. He adds an important remark, that the Falásha is the only form of Hamitic Speech in Abyssinia that it has been attempted to fix by applying it to a Written Character; for betwixt the portions of the Falásha Liturgy, written, as mentioned above, in the old Ethiopic Language, occur certain sentences in the Falásha Dialect in the old Ethiopic Written Character slightly modified: these sentences are not only glosses of the Ethiopic Text, but seem to be independent compositions. Up to this time there has been no opportunity to analyse these curious Texts, which will supply us with a solid basis for the investigation of the archaic form of Agau.

But Flad, Beke and Halévy all attest the fact that the Dialect of the Falásha is used by another small body in the Province of Abyssinia, who are neither Jews, nor Christians, nor Mahometans, but Pagan. Like Syria, Abyssinia still retains deposits of all the Religious forms through which the minds of her inhabitants in the course of ages have passed, for the Monument at Axum testifies to the Worship of Mars. Stern describes these people under the name of Kamant, to which a fanciful origin is given, which will scarcely find credit in these days: a King of Tigré asked them in what they believed, and

they replied "Kamant," "the same as thou." A dozen analogous and equally truthful derivations of proper names could be given. They have no Priests, or Temples, and no outward form of worship, which could be called Idolatry. As we proceed onward, we shall see that such is the normal state of the uncivilized tribes of Africa: a Temple, an Idol, and a Priest, imply a certain advance in the path of Civilization. But when the Temple, Idol, and Priest, as in the unreformed Christian Churches, unite to hide from the people the saving truths of their Religion, there comes a period of reaction, and a return to simpler Worship without Altars, Idols, or Priestcraft.

IX. KUNÁMA.

In that vast debateable Region traversed rather than watered by the Rivers Gash and Takazzé, that lies betwixt the plateau of Abyssinia and the Basin of the Nile, is the Country of the Kùnáma or Bazéna. Halévy testifies to the fact that they are Pagans. Munzinger describes them as occupying the land North from Abyssinia and connected neither with the Christian Abyssinians, nor the Mahometans of the lowland: they form part of the Pre-Semitic population of Ethiopia: a portion of the tract is nominally subject to Egypt, that is to say, the population is periodically plundered and the people enslaved: the remainder is nominally under Abyssinia, who would do the same if strong enough. Halévy has supplied in the Journal of the French Philological Society a Vocabulary and Grammatical Note, the result of his personal local inquiries. A Swedish Mission was settled there, though now it has been driven out, and Englund, a Missionary, published at Stockholm in the Swedish Language 1873 a Grammar, the result of his experience of many years: it is accompanied by Texts and a Vocabulary, and I have to thank

the Director of the Mission at Stockholm for a copy. Munzinger visited the tract, and in his East African Studies wrote fully about the people and their customs; he tells us that the Language is called Bazéna, that he tried to master the Language, having found some men who spoke Tigré as a second Language, but he could get no further than compiling a Vocabulary, which was utilized both by Reinisch and Halévy. He remarks that there was no connection whatever betwixt the Barea and the Kunáma, though there was sometimes a resemblance in their Vocabulary: still their laws and customs are identical. Reinisch in 1880 spent two months among them, and collected Materials for his Grammar by testing on the spot the Vocabulary of Munzinger and the Grammar of Englund: he published it in 1881, and was good enough to send me a copy: it is indeed all that could be wished, but a little more Text, beyond the single story of two pages, would have been desirable, and a Vocabulary. He remarks that there is undoubtedly an affinity betwixt Kunáma and the Nuba: this apparently will be more fully set out in a forthcoming work: if such affinity be proved, this Language must be transferred to the Nuba Sub-Group of the Nuba-Fulah Group. Baker in his tour to the Nile Tributaries of Abyssinia in 1867, when he reached the confines of Egyptian territory at Kassala, pays tribute to the savage and untameable character of these mountaineers.

X. BAREA.

The name in Amháric means "Slave." There are two subdivisions of the tribe, Nere and Mogóreb: they also occupy a portion of the debateable land betwixt Abyssinia and Egypt, and are as wild and fierce Pagans as their neighbours, the Kunáma. It was visited by Munzinger, who describes the people in his East African Studies, and in his account of the German Expedition published by Petermann at Gotha in 1869. Other travellers have supplied Vocabularies, notably Halévy, from personal investigations. But Munzinger collected Materials for a Grammar, Sentences, Texts, Translations of Scripture, and Vocabulary of great completeness and excellence, and these were made over in Manuscript to Reinisch, who published them in 1874, carefully noting, that the matter itself belonged to Munzinger, to whom indeed it was dedicated, while the workmanship and Preface alone belonged to himself. We are informed that the Language is called "Nere bena," and that Barea is only the name assigned to the tribe by strangers: the tract is bordered on the South by the Hamitic Kunáma, and on the other sides by the Hamitic Bishári and the Semitic Tigré: there is very little indication of foreign elements in the Language, and all Loan-words are carefully excluded from the Vocabulary. Munzinger remarks that his Grammar is not complete, but he has underrated the value of his performance: it would be well if more Languages were illustrated as this has been. Reinisch remarks that there can be no doubt that Munzinger was right, when he stated that the Barea had been settled in their present habitation from the earliest period: he then adds that a consideration of the Grammatical Structure of the Language would induce him (Reinisch) to class it in the Hamitic Group. Munzinger

gives no opinion on the subject, but F. Müller in his Universal Ethnology 1879, after quoting Reinisch's opinion, expresses his very serious doubts, and adds that it is impossible to class this Language with the Languages grouped as Hamitic. Lepsius in his Nubian Grammar 1880 draws attention to the fact that the Barea Language, though it has assimilated certain Hamitic features, yet that it has no trace of Grammatical Gender, and that this one fact, which to Lepsius is a test point, settles the question, that it was not Hamitic, besides other distinguishing features of less importance. Who shall decide, when the only persons who know anything about the matter disagree? To such an extent is the absence of Grammatical Gender, that the male and female cat, the bride and the bridegroom, are expressed by the same word. Sexual gender is however generally indicated, as in the case of man and woman, bull and cow, etc. I have considered it safest to leave the Barea and Kunáma among the Hamitic Languages, because the two Authorities, who doubt their being entitled to that place, do not indicate the category to which they should be transferred, and my method requires that they should be placed somewhere. The absence of Grammatical Gender is no doubt a remarkable feature, which Barea shares with the English and Persian Languages, and yet both these Languages are unquestionably Arian, having wisely got rid of their Gender. On referring the matter to Reinisch, he was good enough to inform me, that though he had in his Preface to the Kunáma Language classed it with the Nuba Group, yet further reflection on the formation of the Verb and other points had shaken his conviction, and that he was now inclined to consider the Barea and Kunáma as representing the oldest phase of the Hamitic Word-Formation.

XI. GONGA alias SHINÁSA. XII. KAFFA alias SIDÁMA or KALACCO. XIII. WORATTA alias WOLÁMO, WORAITSA, WOLAITSA, DAURUA, HUARÁSA. XIV. YANGÁRA alias YAMMA. XV. TAMBÁRO. XVI. TUFTE. XVII. SHE or XE. XVIII. NAO.

I here enter collectively eight names of Languages and their Synonyms, or at least the names of Languages said to be connected with them : the whole is very vague.

Beke in his Geographical Distribution of Languages of Abyssinia, accompanied by a Language-map, 1849, states that these Languages are spoken by broken tribes in the centre of the Galla Language-Field already described in the Basin of the River Godjeb, an affluent of the Sobat. In the Essay in the Journal of the Philological Society 1845 he gives fuller account. Ludolf in his Narrative describes the Gonga as composing a distinct Nation dwelling to the South of the River Abai, and speaking Languages unconnected with all those common throughout Abyssinia, as he knew them from report, for he had never visited the Country, but the same as that spoken by the people of Enárea, already described. This may have been true at the time of Ludolf's informant, but the irruption of the Galla from the South cut the Gonga in twain : these fierce invaders occupied the Table-Land between the Rivers Abai and Godjeb, extirpated the inhabitants, or drove them into the deep valleys of the two Rivers. The Galla Language thus superseded the Gonga throughout the whole Table-Land as far North as the valley of the River Abai. But further to the South and West, in regions stretching wide into the interior of Africa, Languages cognate with the Gonga are still spoken, and are represented by Vocabularies. D'Abbadie collected Vocabularies in his Travels which, though under different names, are fairly identified. Krapf testifies to the

Language of Kaffa being neither Ethiopic, nor Amháric, nor Galla, and being allied to others bearing different names, and leading on to further uncertainties. In his letter to me he mentions that Kaffa had been visited by Roman Catholic Priests from Khartúm on the Nile, who had failed to establish a settled station. Further and more certain intelligence may be anticipated from some of the numerous travellers, who have in late years visited that Region. Krapf states that South of Kambat is Wolámo, a small and very mountainous independent Christian State. Slaves are brought to Shoa, who speak a Language which is not understood there. D'Abbadie in his letter to Renouard in 1845, and in his Notice on the Languages of Kam published in 1872, mentions the names and gives very short Vocabularies of two Languages. The Xe or She are the Gimiru or Jamru West of Kaffa, and the Nao are a cognate tribe, dwelling in the same District.

CHAPTER X.

III. NUBA-FULAH GROUP.

To F. Müller must be ascribed the credit and the responsibility of adding a new Class to the previous Classification of African Languages. Perhaps Renan was the first who distinctly called for a Hamitic Group, but I do not find any trace, except in the works of F. Müller, of the Group, the name of which stands at the head of this Chapter. Latham as far back as 1847, at the Meeting of the British Association, shadows out the idea of a Nubian Group, and Logan in his review of our knowledge of the Languages of Africa in 1854, particularly of the Tumále, the nature of which had just been revealed by Tutshek, had clearly realized the existence of a Group of Languages, perhaps even a Family, which could not be subordinated to Hamitic, Hottentot, Bántu, or Negro. Other inquirers into separate Languages have arrived at the conclusion, that such and such a Language was not Hamitic, and for the same reasons not Hottentot. The features of the Bántu Family were too marked to admit such Languages as the Nuba. To throw them back into the undefined Negro Group would have been only to shirk the question. On the West Coast of Africa, South of the great Sahára, one great and remarkable Language, the Fulah, with several Dialects, gradually separated itself from the Negro Group, and seems to require separate treatment. Ethnological considerations, though foreign to the scope of this work, seemed to point in the same direction. F. Müller in his Universal Ethnology suggested a new

Group, the Nuba-Fulah, with two Sub-Groups, A. Nuba, B. Fulah. This arrangement commends itself to my judgment from its convenience, as enabling me to pass on from the confines of the Hamitic Language-Field, and sweep into this new Group all that is not strictly Bántu, or which cannot be conveniently treated as Negro. The enormous size of these Divisions of the subject justify any attempt to reduce them which does not lead to obvious inconsistencies. The Sub-Groups will be treated separately. My Geographical method is somewhat strained by this proceeding, but I hope that I have been consistent.

A. NUBA SUB-GROUP.

It is named after the well-known Language of the people who inhabit the Basin of the Nile from the first to the second Cataract. It clearly consists of à row of distinct Languages, which are gradually coming under observation. They appear to have distinct Seed-plots. It is possible that a fuller supply of Materials may lead to some indication of unity of origin: with the present stock of information no such union can be asserted. The following Languages are provisionally entered, with power to add more in the direction of the undiscovered Regions of the River Welle: on the other sides the Sub-Group is shut in by the Hamitic and Negro Groups, and the Bántu Family.

I. NUBA.
II. KOLDAJI.
III. TUMÁLE.
IV. KONJÁRA.
V. KWÁFI.
VI. MASAI.
VII. BERTA.
VIII. KAMAMÍL.
IX. FUNJ.
X. TABI.
XI. HAMEJ.
XII. GOLO.
XIII. KREJ.
XIV. SEHRE.
XV. NYAM-NYAM.
XVI. MONBUTTO.

I. NUBA.

This well-known name belongs to a superior Race, as compared with the inferior Races over which they domineer. The Arabs call the Language Ratána, just as they call the Berber of the Hamitic Group *Ertána*, because it is not Arabic; and, in fact, it is an Arabic word meaning "Vernacular." Then, again, the Nuba is not the name by which the tribe calls itself, but it is so called by the Arabs, and the term Barabra, or Berberine, and even Berber, by which they call themselves, is merely the remnant of the name of Barbarus, imposed upon them by the supercilious Greeks and Romans, and implies no Ethnological nor Linguistical connection with the Amazirgh of North Africa, to whom the name Berber has independently clung from the same cause. In strict analogy to this we have the fact of a Race of Asiatic mountaineers in Afghanistan, and of African savages in the Cape Colony, being both called Káfir by their supercilious neighbours, the Mahometan invaders of their Country. It is an interesting fact that no mention of the Nubian Race is made by Herodotus. The first allusion made in History to the *Νουβαται* is by Eratosthenes, as quoted in the eighteenth Book of Strabo; and it is there mentioned that they were a powerful tribe, distinct from the Negro and from the Egyptian, who dwelt South of Meroe, on the left bank of the Nile, and we hear that Diocletian fifteen Centuries ago brought them lower down the Nile to their present habitat, from which the outcast inhabitants, the lawless Blemmyes, now represented by the Hamitic Bishári, were expelled. There remain still in the hills of Kordofan some remnants of the Race, who, when the emigration took place, still clung to their ancestral home: these are known as the Koldaji or Nuba-Negro or Hill-Nubian. Munzinger states this fact from personal observation.

Four Dialects may be named:

I. Central. Mahas, or Sukkod, or Batn el Nagêr.
II. Northern. Kenús.
III. Southern. Dongola.
IV. Fadidsha.

Although the Northern and Southern Dialects are separated from each other by the Central, still they resemble each other and differ greatly from the Central; for the Northern subtribe are descendants of the Southern. The Nubians were once Christian, but are now Mahometan, and are subjects of the Khedive of Egypt. They are an industrious, thriving, and an agricultural settled people.

Their Language has been most fully illustrated by competent Scholars. In 1879 Reinisch published a Grammar and Dictionary of Nuba-German and German-Nuba, the result of local investigation. Almqvist of Upsála tells us that he spent eight months in Egypt and Nubia in 1877-78, and, being a good Arabic Scholar, devoted himself to the study of the Nuba Language and the Kenús Dialect. He was mortified on his return to Europe to find that Reinisch had intermediately published his Nuba Grammar, and before he could turn round a greater Authority than Reinisch broke the silence of forty years. Almqvist in the Preface to his Bishári Grammar alludes to the possibility still of his publishing, and considering that he deals with a different Dialect, I hope that he will do so. The Authority alluded to was Lepsius. In his Letters from Egypt and Ethiopia as far back as 1843, when I had the honour of being with him at the Great Pyramids, he alluded to his study of the Nuba Language, and gave a description of the features. What then was the cause of the long delay of thirty-seven years in the appearance of his noble volume? Ebers in his review of this book in the Journal of the German Oriental Society remarks, that it stands in rank far above all others, whether the work of traveller or Missionary, and that no other work of this

degree of excellence has appeared. Perhaps Ebers had not surveyed all the wonderful books which I am passing solemnly in review: no doubt Lepsius' Grammar is both thorough, and marks an Epoch. In addition to his famous Preface, in which he surveys the Languages of Africa from his own peculiar standing-point, he gives a Nuba Grammar in full Scientific detail, according to the Mahas Dialect, a Dictionary of Nuba-German and German-Nuba, a Translation of the Gospel of St. Mark, and the Text and German Translations of some Nuba ballads, caught from the lips of men. This great and noble work, crowning as it were the edifice of Monumental Works regarding Ancient Egypt, places Lepsius among the greatest of African Scholars. Reinisch's work is also a most meritorious one. It was published in 1878, and is the result of personal local study. It relates to all four Dialects, as he had long intercourse with men who spoke all. In addition to a most complete Grammar, he supplies Texts in the Dialects of Kenûs and Dongola, a Translation of a portion of Genesis and Ruth in the Dongola Dialect, and Texts in the Fadidsha Dialect, which differs very slightly from the Mahas Dialect, in which, also, there are Texts. This is followed by a considerable number of Sentences in all four Dialects. His Dictionary applies to all the Dialects also. He regrets that he had not an opportunity of tackling the Dialect of the Hill-Nuba also, the Koldaji; and it is much to be regretted, for his work is most thorough. I here take leave of Reinisch with a profound feeling of gratitude and admiration. He has not, like Lepsius, thrown a magnificent net of theory over the whole of Africa; nor, like Koelle, compiled a Monumental Vocabulary of scores of Languages; nor, like some others, devoted his life to one great Language; but he has attacked and conquered in detail a group of most obscure, yet interesting, Languages, and we may well thank him for work done and work promised. All previously existing Vocabularies by Burckhardt, Cailliaud, Koenig, Parthey, De Salle, Seetzen,

Segato, and Brugsch, no longer possess independent value.

The claim of the Nubians, which was formerly brought forward, to be the authors of the Ethiopian Hieroglyphics at Meroe and Napata, is doubtful, as they only appeared in those Regions in the time of Diocletian, and I have already shown that to the Bishári these Monuments are with greater probability attributed, though they have not yet been interpreted: but Brugsch has written on the subject of the relation of the Nuba to Egyptian, Koptic, Arabic and Greek. Among some old Manuscripts in the Library of Pistoia in North Italy, and from the Character used supposed to be Arabic, has lately been found by Nerucci a carefully prepared Nuba-Italian Dictionary dated 1650 A.D. of more than six thousand words, by a Roman Catholic Missionary of Pistoia, whose name deserves to be recorded, as a benefactor to Science, Carradori: the good man's work will, I trust, soon be utilized, and will supply a Standard by which the silent and gradual mutation of the Vocabulary of an unwritten Language, spoken by a people in a low state of Culture, can be measured. If any foreign influence has pressed upon the Nuba Language, it can only be that of Arabic, which can at once be recognized: all other changes, the disuse of old words, the introduction of new, the variation in words still kept, must be the result of the wonderful renovating power of a Nation's own genius. Nerucci published some specimens of the Vocabulary in the New Series of the Italian Journal of Oriental Sciences 1877-1882.

II. KOLDAǰI alias KULFAN.

This is one of the Languages of the Province of Kordofan to the West of the Nile and within the dominions of the Khedive of Egypt. The population is Mahometan, and unquestionably both Ethnologically and Linguistically allied to the Nubian: the affinity was pointed out by

the earliest traveller Ruppell. Lepsius mentions that he made a collection of Nuba words, and compared them with the Koldaji Vocabularies of Ruppell and Cailliaud, and found evidence of a close connection between the two Languages. Prichard, Latham, and F. Müller all assent to this view on the facts stated, for we have nothing but Vocabularies. Prichard remarks that the *Νουβατοι* originally came from Kordofan, that the Koldaji speak a Language resembling the Nuba, and there the matter must rest until something of a Grammar is prepared. During the last fifty years of Egyptian Rule no advance has been made as regards this Language. Prout, who reported on the Survey of Kordofan, remarks that the great mass of the population are undoubtedly the oldest inhabitants of the Land, and they have no traditions beyond, but over and intermixed with and around them is a great number of mixed Races, immigrants, slaves and cross-breeds: that this settled population is not Negro, and though lower in type than the Bedúin Arab, yet higher than the Konjára of Dar Fúr, who again are higher than the Negro further South. The name of *Shabún* is connected with this Language, and a separate Vocabulary. There has long been a Roman Catholic Mission in Kordofan, with a station at El Obeid the capital, and Dar-Nuba. It is feared that this Mission has been destroyed this year by the Rebels. I read in the Missions Catholiques that Father Losi had compiled a Dictionary of three thousand words. He appears to have been Superior of the Mission, and to have died during the siege of El Obeid, and it is to be feared that his Manuscript must have hopelessly perished.

III. TUMÁLE.

A fortunate coincidence of circumstances has revealed to us a fuller knowledge of another Language in Kordofan. It has already been stated in the account of the Galla

Language of the Hamitic Group, how four slaves were brought to Munich, and placed under Tutshek: one of them proved to belong to the previously unknown tribe the Tumále: as time went on, he disclosed the Geographical position of his Country and many features of his Language. Tutshek died before the information was complete, but his brother Lorenz Tutshek took up the pious office of finishing and publishing, and in the Periodical of the Academy of Science at Munich, and in the Proceedings of the Philological Society of London in 1848, he communicated the results to the German and English public in the form of a Grammatical Note and a few Sentences. The habitat of the tribe seems to be South-West of Kordofan, but no accuracy can be pretended: there is no doubt of the existence of the tribe, and the remarkable features of the Language. Lepsius in the Preface to his Nuba Grammar comments upon these features, one of which is the existence of Special Prefixes for the Plural, and Euphonic Alliteration: this does not necessarily imply an affinity to the Bántu Family. Logan in his Review of the Languages of Africa remarks upon the very exceptional characteristics displayed. It is presumed that the Vocabularies Ruppell gives under the names of Deier and Teggele or Takeli or Takli belong to this Language: the people are Pagans. Munzinger visited the Country, and in addition to his remarks in his East African Studies is reported in the Preface to Reinisch's Barea Grammar to have forwarded some Grammatical Notes to Europe, but I have not traced them. Prout in his Report of the Survey alludes to Mountain tribes South of Kordofan, under the name of Deier and Teggele, unmistakeably superior to the Negro Shilluk and Dinka: here indeed there is room for further local investigations. The existence of a Priesthood and a Religious Ritual implies a certain amount of Civilization, and it is mentioned that some of the Priests could write Arabic, and teach the Arabic Language to the Children of

the superior classes. This marks a considerable advance from Savagery.

IV. KONJÁRA.

This is the name of the Language spoken in the adjacent Province of Dar Fúr, West of Kordofan, annexed by force of arms to Egypt. It is the extreme Western limit of Egyptian influence, and F. Müller admits that it is presumed to belong to the Nuba Sub-Group, but whether it does so, or whether it belongs to the Negro Languages of the Central Sub-Group, which will be described in the next Chapter, is an open question, only to be decided when fuller Materials for forming an opinion are available, for as a fact only Vocabularies are forthcoming. Lepsius remarks that in his Egyptian expedition he began to learn the Konjára Language from a Dar Fúr soldier, and that it was quite different from Nuba. One of the four slaves, who came under the tuition of Tutshek in the manner described above, was a native of Dar Fúr, but nothing was extracted from him. Halévy supplies a Vocabulary of For collected during his African Travels. Among the Manuscript Grammatical Notes of Munzinger mentioned as having been sent to Europe in the Preface to Reinisch's Barea Grammar, were some relating to Konjára, but I have not traced them. Munzinger in his East African Studies gives an account of his visit, and it is desirable that some advance should be made in our knowledge of this Language spoken on the border-line of the Negro Language-Field. Lepsius in the Preface to his Nuba Grammar gives a critical account of the features of this Language.

V. KWÁFI.

F. Müller has entered this Language, and the following, that of the Masai, in this Group, and I find no difficulty in accepting the arrangement. The two tribes are con-

terminous with the tribes of the Bántu Family, and yet in no way connected with them: neither are they Hamitic: they differ materially from the Negro, and must find their place provisionally in this Group. Their habitat is very nearly on the Equator, South of the Galla, and Krapf, who knew them, describes them as one of the most savage tribes of all East Africa: they reach down to the slopes of Mount Kenia, and formerly they used to invade the Territory of the Bántu tribes to the South; but they came into collision with their congeners, the Masai, as great plunderers as themselves, and were driven back: they stretch Westward to the Victoria Nyanza, but no traveller has ever ventured among them, nor Missionary: but individuals of the tribe have been conversed with. Krapf in Mombása had a Kwáfi slave made over to him by his Master to assist him in writing an account of this tribe and compiling a Vocabulary. They call themselves Loikób or Plural Eloikób, and Kwáfi is but a corruption of this name, the word means "Men": they are Nomads and Pagans, but totally averse to agriculture: they have no slaves, but Helot Races, the remnant of former tribes, who have a Language of their own, of which nothing is known. Swahíli traders go among them for ivory. The Vocabulary was published by the Church Missionary Society at Tubingen 1854, and is called the Vocabulary of the Engútuk Eloikób, or the Language of the Khwáfi Tribe: attached to it is a short Grammatical Note, and a Translation of a portion of the first Chapter of the Epistle of St. John and some short Texts. Lepsius in his Nuba Grammar, and Ewald in the Journal of the German Oriental Society, record their opinions on the Materials furnished by Krapf. New and Van der Decken notice them, but do not add to our knowledge. Last, a Missionary stationed at Mamboia in U-Sagára, came into contact with a tribe named Humba, whom he identifies with the Kwáfi by the Language, which corresponds with Krapf's Vocabulary. He has collected a Vocabulary of six thousand words. Farler, a Missionary

stationed at Magíla in U-Sambára, considers the Kwáfi to be only a Dialectal variety of the Masai, as the Languages are mutually intelligible. Wakefield, a Missionary stationed at Ribe on the confines of South Galla-Land, alludes to the Arúsha, who are also mentioned by New, as descendants of the Kwáfi, formerly their Subjects, but now subject to the Masai.

VI. MASAI.

There is no question that this tribe is of kindred stock and speak a kindred Language, though a bitter feud exists between them. They call themselves by the same name Loikob, and their Language is equally styled Enguduk Iloigob. Their position is more to the South, and they intervene betwixt the tracts occupied by the Bántu tribes West of Mombása and the Eastern Shore of Victoria Nyanza. No European traveller has ever yet made his way through their Country, and Hildebrandt and Van der Decken have given bad accounts of them; but on the other hand, the Missionaries of the three Societies who came in contact with them testify, that they are not better, nor worse, than the other tribes, and that there is no reason why a route should not be found through their midst, if the Chiefs are properly conciliated. At any rate, with the year 1883 the attempt has been made, under the auspices of the Royal Geographical Society, to find a way from Mombása to Victoria Nyanza, and, if any one will succeed, it will be the leader of this expedition, Thomson. Last, a Missionary stationed at Mamboia in U-Sagára, has successfully found his way through Nguru to this tribe: he collected a Vocabulary and Sentences, and came into friendly contact with them, and found men to act as interpreters to them, and learnt a little of the Language himself: other travellers have met them also, and it is stated that they are much dreaded by the Arabs; but as these Arabs are kidnappers of children, it is no wonder that raids are made

on their Caravans by a tribe which neither practises nor can tolerate slavery. Krapf in 1857 edited at Wurtemburg, at the expense of the Church Missionary Society, a Vocabulary of the Language of this tribe, prepared by his colleague Erhardt. In this and in the preceding volume of the Vocabulary of the Kwáfi notice was made of the existence of the great Equatorial Lake, and Snow-capped Mountains, which subsequent discoveries have made familiar. Burton was just starting on his famous expedition to Tanganyika, when the Preface to the Masai Vocabulary was written. It consists of two parts, Masai-English and English-Masai. Other Vocabularies have been contributed, but no further advance has been made. Lepsius in his Review of the Languages of Africa in his Preface to his Nuba Grammar remarks that there are no Nominal Prefixes; that in the Conjugation the Personal Pronouns are placed before the Verb-Root without Prefix: that there is no Alliteration, no Vowel syllable-endings, Tones, or Nasalization: on the other hand, there are Prepositions, the Genitive follows after the governing Noun, and the Verb is placed betwixt the subject and object. Helot Races are found, who live in subjection to the Masai, and in all probability speak their Language as well as their own. Among them is the Ndorobo entered in Chapter XIII. as a Helot Race. Wakefield and Farler have both published accounts of Routes through the Masai Country to the Lake. I took care that Thomson should be supplied with copies of all available books both in Masai and Kwáfi.

VII. BERTA.

This is a name constantly recurring in the narrative of travellers, and connected with a great many other names of equal uncertainty, Shangalla, Shankali, Dalla, Dizzela, Dar-Mitchegu, Doba; their habitat is in the low land beneath the Western flank of the Abyssinian plateau. The Agau of the Hamitic Group have a legend that they

dispossessed the Race, whom they called Shangalla, who then inhabited Agaumidr, and drove them down to the valley of the Blue Nile. They are scattered into fragments, and Beke mentions that Dalla is the Language of the Shangalla of the River Takazzé. Beltráme, an Italian Missionary, in 1853 advanced into their Country from Khartúm, and he found that the Shangalla, with whom he came into contact, called themselves Berta, but all the Linguistic Notes which he made were lost, and we know absolutely nothing except that the tribes do exist, and are neither Hamitic nor Negro. With Abyssinians the word Shangalla appears to be synonymous with Negro. Vocabularies exist in the works of different travellers, Salt, Marno, Beke, Halévy. F. Müller has entered it in this Group, but obviously fuller information is much required.

VIII. KAMAMÍL or QUAMAMIL or FAZOGL.

Beke in his Geographical Distribution of the Languages of Abyssinia places the first of these tribes on the left bank of the Blue Nile, North of the Galla. The Country of Fazogl has been annexed by Egypt. Cailliaud and Ruppell give Vocabularies of the Kamamíl collected during their Travels, as far back as 1826, but in 1844 a lad from the Country was purchased, and sent to Munich, and placed under Tutshek, who had already picked the brains of four slaves, a Galla, a Tumále, a Dinka, and a native of Dar Fúr. It was discovered that the Vocabulary of this lad was identical with the Vocabulary of Cailliaud.

XI. FUNJ. X. TABI. XI. HAMÉJ.

Three names of very uncertain sound, but with just sufficient evidence to warrant me to admit them provisionally. The Funj were visited in 1871 by Marno, and a Vocabulary is supplied by him, Ruppell and Le Jean.

They are said to be dwellers of the Northern peninsula of High Senaar. Munzinger mentions them. Krapf in a letter seems to think that the original Language had been trodden out by Arabic. F. Müller places it in this Group. Marno visited the Tabi, and supplies a Vocabulary; but I find no other trace of this Language, but as he states that it is connected with the Funj and Berta, I allow it a place here. Haméj is also mentioned by Marno, and a Vocabulary supplied. Long alludes to them as of Negro origin, though much mixed with the Arab, and their Language much affected by Arabic. F. Müller admits them to this Group.

XII. GOLO. XIII. KREJ. XIV. SEHRE.

The Golo are attested by higher evidence. Schweinfurth came upon them in his expedition, and gives a considerable Vocabulary, and describes them at some length: it must be noted that nearly all the collected Materials of this traveller perished on the occasion of a fire at his encampment. The Golo are the remnant of a tribe all but destroyed by the Slave Trade: they are found in 8th North Latitude, betwixt the Rivers Kuru and Pongo, near the Bahr al Ghazal, and Bahr al Arab, East of Dar Fertít. They are in what is known as the Seriba Country, the slave-hunting grounds of the Arabs. In their manner and general appearance they are like their neighbours to the East, the Bongo; but the Language of these last, who are pure Negroes, has nothing in common. Ruppell supplied a Vocabulary. The Language is marked by an abundance of sibilants and nasals, and there are other features, which give a distinct individuality to this Language. F. Müller has upon these statements placed them in this Group. The Krej are the inhabitants of Dar Fertít, betwixt the 7th and 8th of North Latitude, the great Reservoir of the Slave Trade. Fertít is the term by which the Arabs and the people of Dar Fúr distinguish

the Krej: the Baggara Arabs are their nearest neighbours on the North, but on the other sides are tribes only dimly known by name. Schweinfurth can scarcely be said to have visited them, but he supplies a Vocabulary; Ruppell does so also: F. Müller places them in this Group. South of the Krej Country is Dar Fertít, and mixed with the Golo are the Sehre. Schweinfurth describes them in his Narrative: the women wore leaves in lieu of garments, which in the rare cases where it occurs in India is deemed the lowest stage of degradation, but in Africa seems to be the first step in progress upwards, for among many tribes both male and female are totally nude, and it is one of the experiences of a Missionary to have to teach and preach to to a concourse of men and women in the simplest form of Nature. These Sehre have a striking resemblance to the Nyam-Nyam, but are not tattooed: they were once slaves, or perhaps Helots under the Nyam-Nyam, but have migrated, keeping their own Language, which in many points resembles the Nyam-Nyam Language, which some of them can speak. Schweinfurth gives no Vocabulary. I cannot hesitate to admit this Language. F. Müller does not notice it. I place it in this Group, because it has affinity with the Nyam-Nyam.

XV. NYAM-NYAM or SANDEH.

These Cannibals were introduced to the world in the pages of Schweinfurth: they are said to amount to one million, and their Language appears to have several Dialects. They are called Nyam-Nyam by the Negro Dinka, Sandeh, or Zandeh by the Arabs of the Sudán, Manyanya by the Negro Bongo, O'Madyaka by the Negro Dyur, Babúngera by the Monbutto of this Group, and Makkarakka by the Negro Miltu. Schweinfurth was some time in the kingdom of King Munza: he met many of this tribe in his Travels: he gives a Vocabulary and some Sentences, and he appears to have studied the Language

with a teacher with some success. In external appearance and mode of dressing the hair they resemble the Cannibal Fan, who will be mentioned in the Western Branch of the Bántu family, which affinity opens out many great questions. The word Nyam-Nyam in the Dinka Language means "a great eater," alluding to their Cannibal propensities. Long gives a Vocabulary as Makkarakka: Petherick also gives a Vocabulary. F. Müller places it in this Group. Baker met some of them as ivory porters, and calls them Makkarika. Gordon Pasha made over a young girl of this tribe to the Roman Catholic Priests at El-Obeid: she spoke the Language of her tribe, and she knew another, but did not speak it, called Den-Kaitra, which I have not traced.

XVI. MONBUTTO.

The habitat of this tribe is in the heart of Africa upon the limits of the Unknown. Schweinfurth penetrated to it, and has been followed by Junker. All Schweinfurth's Grammatical Notes, made on the spot, perished in the conflagration of his camp. The River Welle flows through their Territory on its unknown course Westward: the people are Cannibals, not from lack of food, but from pleasure. The A-Banga are a tribe who occupy a transition position betwixt the Nyam-Nyam and the Monbutto, both in habits and Language. Schweinfurth held intercourse with them, but unfortunately we know nothing beyond the fact of their existence. F. Müller places the Language in this Group. Pott has reviewed the whole of Schweinfurth's Linguistic Notes at great length in the Journal of the German Oriental Society. I can gather nothing of Linguistic interest from Junker's letters, published by Petermann in his Monthly Geographical Magazine, though he introduces quite a congeries of new tribes, crowded together; some are Helot Races, differing from the Nyam-Nyam, to whom they are subject, both in phy-

sical appearance and Language, but he has given no Vocabularies. Looking Southward we have an unknown Region before us, bounded on the East by the Albert Nyanza, on the South by the Wa-Regga of the Eastern Branch of the Bántu Family, and extending Westward into Regions of which we have no conception. A letter from Schweinfurth at Cairo has given us the latest news of Junker up to this year, and the traveller will soon be on his return. He had reached a great River beyond the River Welle, named the Nepoko, which he identifies with the Arawini confluent of the Kongo mentioned by Stanley. He anticipates the possible arrival of Arabs from Nyangwe into these Regions: if this comes to pass, the secret of this *terræ incognita* will be soon revealed, but it is a far cry from the River Welle to Nyangwe on the River Kongo, and we have a long time to wait still.

B. FULAH SUB-GROUP.

It consists of one single Language with several Dialects, and so important is this Language, and so widely spoken, that it throws into the shade the faintly-sketched figures of all but the first of the Nuba Sub-Group. It is a Language with a literature. Most fortunately, it has been fully illustrated by Reichardt in the English Language, in a Primer, a Grammar, Texts, Vocabulary Fulah-English and English-Fulah, and Translations; by Faidherbe in a French Grammar and Dictionary; by Barth in a long Grammatical Note; by Macbrair in a Grammar; and by Baikie in a careful Grammatical Note. The Manuscript of Macbrair's Grammar was deposited in the British Museum. In 1854 Norris printed a limited number of copies, with some additions and a slightly-changed arrangement, for the use of the expedition preparing to explore the Niger It has been superseded by Reichardt's Grammar. Krause in 1882 sent for my inspection a Manuscript Grammatical Note in German, which appears since to have been published

in Italian in the Esploratore of 1883. Koelle publishes in his Polyglotta Africána four Vocabularies as Dialects of this Language: all these works are at first-hand. Of Vocabularies there are abundance. Norris, Lepsius, and F. Müller have passed the Materials collected under review. More particular information is required to prepare a correct entry in the Language-map, for this Language is in no place the exclusive Vernacular; in some the Language of the conquering and superior class, in others it is a Lingua Franca.

It is known by many names, Fula, Filátah, Filáni, Fuládu, Púlo, Pulah, Fulbe, Fulfulde; its meaning is said to be "light brown," as opposed to that of the neighbouring people, Wolof or "black." It is stated that Fulbe is the plural form of Púlo, that Filáni is the name given by the Hausa and Arabs, and Filátah by the Kanúri; and that the Fulah, as a people, consider themselves to be on a footing with the White men, or Europeans. The Language-Field stretches from the Lower Senegál in the West to Dar Fúr in the East, and from Timbaktu and Hausa-Land in the North to Yariba-Land and Adamáwa on the Binué on the South. The Fulah spread over these Countries as invaders, and are more or less blended with the indigenous population. They are found in greatest numbers in Futa-Toro, Búndu, and Futa-Jalu, in which they dominate as Mahometan foreign Conquerors. They have placed their foot firmly down in the Land of the Wolof, and the people of the Coast have come under their influence as far as the River Nunez. They are numerous and powerful in Mandingo-Land and in the kingdom of Massina, South of Timbaktu. In Hausa-Land the kingdom of Sokoto and Gando is their creation, including the whole of the Hausa Territory. Far to the East we find them in Bornu, Mandára, Logon, Baghirmi, Wadai, and even in Dar Fúr. Their tendency to expand is not on the wane, and they have made a powerful impression on the Negro population: from the union of the two Races a mixed population has sprung up, called Torodo, Jhalonki,

Toucouleur, and other names. It is unnecessary here to detail their history or speculate on their origin: their movement has been comparatively of a late date, by force of arms, and coupled with the spread of the Mahometan Religion. Faidherbe knew them well as Governor of the French Colony of St. Louis, on the Senegál, and remarks that there are few free from all mixture of Negro-blood, that they are superior to the Negro, with an intelligence and power of comprehension not very inferior to that of the European. Faidherbe had probably never met a Sierra Leóne Negro like the two Crowthers and Johnson, who are quite equal in intellect to Europeans. Faidherbe remarks that no one would dream of making a slave of an Arab, as he would certainly assassinate his master; nor can any adult Fulah be kept as slaves, as they would certainly escape. Even a female Fulah proverbially at St. Louis became the Mistress of the house into which she was introduced. We are informed that the Fulah of Futa-Jalo are not ignorant nor uneducated, as they have schools at Timbu, where elementary instruction is given in the Arabic Character. Again, we read of a Prince of Sokoto writing a Fulah Grammar in the Fulah Language.

There are five Dialects, if not many more:

I. FUTA JALO.
II. FUTA TORO.
III. SOKOTO.
IV. NIGER.
V. BORNU.

Koelle in his Polyglotta Africána gives a Vocabulary of Futa Jalo. Faidherbe admits that his Grammar is of the Dialect of the Toucouleur, or Futo Toro, whence they are also called Torodo. It presents several differences from pure Fulah, and still greater divergences from the more or less corrupted Dialect of the great Central Fulah Empire betwixt the Niger and the Lake Tsad: Faidherbe's Sentences are in this Dialect. The Texts given by Reichardt are

stated to represent the great Central Dialect spoken in Sokoto. Baikie remarks that Macbrair's Grammar applied to the Dialect of the West or Red Fulbe, the same as Faidherbe's. He observes that the Language was spoken in its purest form in Futa Toro and Massina. In Gánar it is mixed with Arabic, in Búndu with Wolof; in Futa Jalo it contains many impure forms borrowed from the Jalun-ka Dialect of the Mande Language. In the Region of the Quorra Branch of the Niger it assumes another character, being mixed with Hausa, and known as the Fulfulde. This is the Dialect of which Barth has left a Grammatical Note, and that must be spoken by the traveller in Hausa-Land. Many words have been borrowed from Hausa, and adapted to the Fulah Grammatical method. Baikie's long residence enabled him to indicate Sub-Dialects of this Protean and sympathetic Language. The Dialect spoken in Bornu is again different.

Lepsius in the Preface to his Nuba Grammar, 1881, maintains that it is a Negro Language, and that F. Müller had no ground for separating it into a Sub-Group of a separate Group. I accept the latter as my guide. D'Eichtal as far back as 1841 published an important Essay on the origin of the Fulah, with elaborate Linguistic comparisons with Vocabularies of the Indian Archipelago. In 1841 we certainly had not a sufficiency of Materials to warrant any such comparison, and it may be doubted by those who have passed under review the Linguistic Materials both of West Africa and the Indian Archipelago, whether we have them yet. In the great Linguistic Frame-Work of the World, F. Müller places the Nuba-Fulah Group in the same Category with the Dravidian and Kolarian of British India.

Its first Linguistic feature is, that it has no distinction between Masculine and Feminine, but divides its words into two Classes, everything belonging to humanity in the one as distinguished from all other objects animate, or inanimate, in the other. Its Grammatical method is based

on *Suffixes*. The Article, which is also a Pronoun, plays an important part as a Suffix; the termination of the Adjective is also conditioned by the Article-Pronoun. In the forms of the Verb it is the Article that provides for the distinction of Number: Moods and Tenses are formed by increasing the Stem by affixation of one or more syllables. A meaning more or less modified can be given to a Verb by Infixes betwixt the Stem and the ordinary Suffix: in this way out of the simple form five Conjugations are formed with meanings conditioned by the Infixes. Reichardt describes it as a rich and complicated Language: it is used by a conquering and encroaching people of great numbers over an enormous area, and is one of the most important in Africa. To the Linguist it is of further importance, as Reichardt remarks, that in its early period it must have been in long contact with the Semitic Family to have been so exclusively influenced by the genius of those Languages in the use of incremental letters. In the interval betwixt the writing of the foregoing sentences and the Revision of the whole Manuscript, Reichardt, who has done so much for this Language, has passed away, leaving on his table unfinished Translations, and Texts ready for the Press, which I shall take care to see properly published, as they have been forwarded from Sierra Leóne, where he died, to the Church Missionary Society.

To Vater is due the credit of discovering the vast extent of the Language-Field of the Fulah. Seetzen at Cairo in 1808 had collected a Vocabulary from the mouth of a native of Sokoto, the Fulah Central Kingdom. He sent it to Germany, where it was published by Vater, then engaged in the continuation of Adelung's Mithridates. When Vater examined a Vocabulary of the inhabitants of Guinea supplied by Barbot, he was surprised to find that the Vocabularies were identical, and the unity of this widespread Language, not previously suspected, was established. Years afterwards Clapperton in his journey to Sokoto confirmed the truth of Vater's assertion.

CHAPTER XI.

IV. NEGRO GROUP.

MUNZINGER remarks with justice that he cannot understand the phrase, "a Negro Language," and that, though it may be a convenient, it is not a logical, method to lump together under one name a lot of people of unknown Ethnological and Linguistic types. The logic of facts must triumph. We have to deal with mighty Phenomena, or a multiplicity of Phenomena. No existing name can be produced more suitable, and I protest against the coining at this period of our knowledge of any new name. Nothing was more illogical than the use of the word "Turanian" in Asia a quarter of a Century ago: it has dropped out of use now, or been restricted to a limited significance: but it had its use, until a more perfect knowledge enabled names of new Families, and Groups, to be struck out. So will it be with the Negro Group. Twenty-five years hence it will give way to some more accurate and Scientific Terminology, as the great mass of Languages, which I now pass under Review, become more understood, and scores of Languages now unknown fall into their proper places.

I admit the great difficulty of the position, but I see no other alternative. Among the Languages thrown into this Group, some are claimed for the Hamitic Group like Hausa and Tibbu: some are declared to belong to the Bántu Family on the plea of their use of Prefixes, and Alliterative Concords. Again it is attempted by Lepsius to do

away with this Group altogether, and divide it between the rival Hamitic and Bántu; but, ere this process be worked out, very fine tests will be required to settle the disposal of each Language, and there will be a residuum after all: it is safer therefore to maintain this Group for the present, containing more than two hundred Languages.

Besides my course is laid down by the principle, upon which I started, viz. to accept the sixfold Classification of F. Müller as a fact, and then work out the interior of each subdivision Geographically. This at least will be intelligible. I have scores of names presented to me by the industrious individuals who cross-questioned slaves as to their place of Birth and Mother-tongue, but I must relentlessly sweep aside and exclude all those which are not supported by a first-hand Vocabulary, and an unquestionable habitat laid down on my Language-map. Oldendorp, Kilham, Clarke, Koelle, and others did great service; but their statements have been repeated over and over again, until a certain idea of vagueness attaches itself to a Negro Language, and no one can say exactly whereabouts they are spoken.

It is as well to define the word "Negro." The Race by no means extends all over Africa: it is quite distinct from the Hamitic Berber and Ethiopic, though many of those Races are black, and from the Bántu, and Nuba-Fulah, though in a general way all are called Negro: the word is not a National appellation at all, but denotes the ideal type constituted by the assemblage of certain physical characteristics, which is exemplified in the Natives of Guinea in West Africa, and in their descendants in America and the West Indies. Where all these characteristics are not found, the African, though black, is not a Negro in the strict sense. The Race occupies a vast Region South of the Tropic of Cancer and North of the Equator, from the River Senegál on the West, Eastward to the Northern bend of the Upper Niger at Timbaktu, thence

along the North Shores of Lake Tsad, skirting the Great Sahára, to the Basin of the Upper Nile as far as the Somerset Nile. Of its Southern limits in the Interior little is known, but on the West Coast it reaches down to the Kamerún Mountains. Thus the whole of the Basin of the River Niger is included in this Language-Field, and, as far as we know, the whole of the Basin of Lake Tsad. The Field of the Languages of the Nuba-Fulah Group, is often intermixed with that of the Negro, and in many tracts the Fulah and Negro Languages are spoken concurrently by the same population. The difference betwixt the Negro and the Bántu in character, habits, appearance and religious notions, and especially in Language, is very marked, and it would be impossible to treat them together, whatever theories may be formed of their origin.

It would seem as if the Negroes were the aborigines of North Equatorial Africa, just as the Hottentot is of South Africa. The Negro is depicted upon the painted walls of the old Egyptian buildings; he has suffered in purity of Race and in reduction of Territory by the presence of stronger Races. Other circumstances, peculiar to the Negro, have operated to cause disturbances: the Slave Trade both Home and Foreign, Eastward, Westward, and Northward, has for many Centuries moved the population backwards and forwards, deporting annual thousands, destroying many more in the act of capture, and leaving others, specially females, at the mercy of stronger Races. No Race with less powers of vitality and unexhaustive fertility of reproduction could have sustained the prolonged strain on its resources. A new feature of Ethnological and Linguistic confusion has been the return of the released slaves from Captivity to the West Coast. England and America seemed to have done their duty in landing them at particular points, and the slaves as African seemed to be at home anywhere in Africa; but the united effect of the Slave Trade and its sup-

pression has been to cause a great extinction of National Customs and Languages. In the United States all imported Slaves, by hundreds of thousands, lost their Language absolutely, and the fate of those that were set free at Sierra Leóne, or Liberia, was the same, and English became necessarily the Language of the Negro population, who, when probed by Koelle gave up two hundred forms of more or less forgotten or superseded forms of speech, except in those cases where a number of the same tribe found themselves together, and even then the dawning Culture of the New Negro, as he may be called, is English in English Settlements, and French in French Settlements. Still the Millions, who remained behind in Africa, kept up their various forms of Language and Dialects, and in some of these attempt is being made to introduce Religious and Secular Education.

Many great Races in ancient time have had their day of greatness, exhausted the power that was in them, and have been broken up, trodden down, or utterly effaced by younger and more powerful Races. But this cannot be said of the Negro Race: they are not broken, fewer in number, or poorer in resources: though pressed upon from without, they have proved to be the only Race suitable to the Climate: their soil is wonderfully fertile, their Minerals in abundance, their power of reproduction exceeding calculation. We know now from the instances of men, who have had the advantages of Culture, that they are not deficient in intelligence, probity, and even genius, yet they have absolutely left not a Monument to tell of the material greatness of any particular tribe, or of an ancient Civilization, as in Central America and Asia, not a written or Sculptured Document: they have but a scant store of Proverbs, and Traditions. No Negro Sage or Legislator ever rose up to show the way to better things, and no Chronicler or Bard has recorded the past. So, with the exception of their wonderful Languages, which are in themselves a History, a Chronicle, and an Essay on Logic,

and, if rightly handled, serve as a touchstone of what they knew, or when and by what channel they came to know any Science, or Art, or Product, or Moral Sentiment, they have nothing to offer to the Inquirer or the Speculator. Chronic Warfare, absence of Public Opinion, absence of Manufactures, and Seaborne Commerce, absence of any Book-Religion, absence of clothes, and the common decent forms of life, presence of Cannibalism, Slave Trade, Human Sacrifices, Cruelties beyond description, Fetichism and Witchcraft, with the wildest and most monstrous consequences, have been from time immemorial to the present hour the characteristics of Negro-Land. If any ray of Light has shone in upon the Dark Country, it has been from the Mahometan Religion; and let those, who speak with disparagement, the outcome of Ignorance and unreflecting prejudice, of the great Ancient Book-Religions of the World, Brahmanism, Buddhism, and the Laws of Moses and Zoroaster, as well as of the great Propagandist Powers of later Periods, Christianity and Mahometanism, consider what the state of the Pagan World is without these life-giving energies.

Our information with regard to the countless number of Negro Languages (for this Region is by far the most populous in Africa) is still far from complete: it is idle to speculate upon it: all that we can do is carefully to set out all the trustworthy information which we do possess, and set to work all possible agencies for extending it. As we proceed onwards, I shall state what is doing, or can be done. Language is of extreme importance in such a Field as this, and is our only guide for tracking the march of populations of which History is silent. The general tendency of the tribes in Central Africa has been to press down to the West Coast, and this tendency has been exaggerated in modern time by the desire of the tribes in the second or third row from the Coast to get to direct dealings with the foreign Merchants. The attempts to classify which have been made, often upon insufficient data, have re-

sulted in showing that there are a dozen or more Languages, some of them fully illustrated by Grammars, which are Isolated, and stand as the sole representative of their Vocabulary and Method. F. Müller states, that there is sufficient evidence to prove beyond doubt that the Languages recorded in this Field cannot be derived from a common Mother-Speech, but must have distinct seed-plots. Not only are there such great differences in Structure, as forbid any such hypothesis being started, but, after making due allowance for the influence of Culture transmitted from one tribe to another, there is no such uniformity in Vocabulary as would allow such a hypothesis to be maintained. It is admitted that the great majority of these Languages, if not all, are Agglutinative.

It is impossible to pass unnoticed the opinion of such Scholars as Lepsius, Bleek, Norris and Logan, that most, if not all, the Negro Languages of West Africa are allied to the great Bántu Family, which will be described in the next Chapter. F. Müller and many other Authorities think differently. This is one of the great questions for the next generation, in the fullness of their knowledge to sit in judgment upon and decide. I can venture on no opinion, but in all humility I suggest the following considerations. No scholars more profound, or gifted with more remarkable Linguistical aptitude, have touched the African subject than Norris, Bleek, and Logan; but they passed away many years ago, and none of them had the documents in the form of Grammars and Translations of the Holy Scriptures available to them that are now available. Lepsius' Essay in his Nuba Grammar appeared in 1881, but it seems to date back in its composition to a much earlier period. The question amounts to this, Is there or is there not any proof of affinity in Vocabulary and Structure betwixt any Negro Language of West Africa and the great Bántu Family? and if so, which Language and in what particulars? The great wealth of Grammars and Texts which I propose in this Chapter to pass under Review

supply ample Materials, and Lepsius himself has codified the twelve salient features of the Bántu Family, to facilitate the intercomparison. Let the Comparative Essay on the Mande Languages by Steinthal, the Grammar of the Wolof by Kobès, of the Vei and Kanúri by Koelle, of the Ashánti by Christaller, of the Ewé by Schlégel, of the Akrá by Zimmermann, of the Temne by Schlenker, of the Mende by Schön, of the Bullom by Nylander, of the Nupé by Crowther, of the Ibo by Schön, the Translation of the New Testament in Yariba by the Lagos Committee, and lastly, the Grammar of the Efik by Goldney, a Language spoken within bow-shot of the Dualla, which is confessedly a Bántu Language, be taken severally, and Lepsius' test applied to them, and then only can a safe opinion be formed.

I have been obliged to devise a scheme for treating this enormous Field in subdivisions, and have finally decided upon the following Sub-Groups and Sections, all strictly Geographical.

It has occupied many weeks to sift through the names contained in the voluminous lists of Koelle, Clarke, Kilham, Norris, Prichard, F. Müller and Stanford, casting to the right and left synonyms, double entries, Dialects, names of towns, and tribes, and, lastly, names which could not produce the necessary conditions for entry, a Vocabulary and a habitat. Latham naïvely remarks that, as a great proportion of the African Vocabularies come to our hands without any notice of the locality which supplied them, it puts the Philologist upon the duty of determining the locality by his own independent knowledge, *or from internal evidence*, and that neither process is without complication. It is time that this method should cease, more especially on the Western Coast. I am more and more convinced, after a long painful study, of the necessity of a Geographical method at this stage of our knowledge. It is worthy of remark that Latham, with all his semblance of sub-classification, at page 168 of his Report to the

British Association of 1857 states that from Cape Mensurádo in Liberia to the Gabún, he must proceed upon his enumeration exclusively on the Geographical method. It would have been well if he had clung to such facts as no future inquiry could have falsified, and withheld his rash opinion that all the Languages in the enormous stretch from 6° North Latitude to the Equator (including therefore the Yariba and the Dualla) were of one great Class.

No two Authorities agree on the subject of Morphological sub-classification. F. Müller sweeps away Bleek's, as perverse and ungrounded. Lepsius throws aside F. Müller with scarcely a notice. How did Latham act forty years ago? He tells us that he applied the following formula. Is such an African Language more unlike another African Language than any particular Arian Language is more unlike another Arian Language? This rough and ready method was not based upon a careful examination of the Structure, or of the remarkable congenital Phenomena, as disclosed in the long row of Grammars now available to the Comparative Scholar, but upon Vocabularies collected at different times by chance travellers of different European Nations, and conveyed to paper on different methods of Transliteration. Having laid before the Student the Materials for further study, I invite them to go forward, and taking Steinthal's Essay on the Mande Language, and F. Müller's careful Study of Select Languages, as models, commence upon a new and Scientific Classification, which will at least have the merit of being genuine. Christaller and Goldie have already made some advance.

My course in the first two Sub-Groups will be steadily from the River Senegál along the Atlantic as far South as the Kamerún Mountains, and in no case penetrating inwards beyond the Basin of the two Branches of the River Niger, the Quorra and the Binué. Having exhausted the Languages of these two Sub-Groups, I proceed to the

Central Group, which clusters round Lake Tsad, and thence to the River Nile, where I strike the Boundaries of the Hamitic and Nuba-Fulah Groups. I am quite sensible of the difficulties which surround this mode of treatment, and I have in the progress of this work repeatedly changed the boundaries of each Field and the Nomenclature, but have arrived definitely at what seems to be clear.

A. Atlantic Sub-Group.	
I. Northern Section	From the River Senegál to Cape Mount.
II. Southern Section	From Cape Mount to River Benin.
B. Niger Sub-Group.	
I. Western Section	The Basin of the Niger as far as Nupé on the Quorra Branch and the confines of Adamáwa on the Binué Branch.
II. Eastern Section	The Region intervening betwixt the Western Section and an imaginary line drawn from a point North of the Kamerún Mountains to separate the Negro Group from the Bántu Family.
C. Central Sub-Group	The Regions which lie round Lake Tsad.
D. Nile Sub-Group	The upper Basin of the Nile.

A. ATLANTIC SUB-GROUP.

I. NORTHERN SECTION.

The reader will recollect, that the Hamitic Group, represented by the Zénaga Language of the Libyan Sub-Group, touched the Northern bank of the River Senegál, which divides Race, Language and Colour. This is the Northern Boundary of the Atlantic Sub-Group, extending from the Atlantic as far Eastward as the Watershed of the River Senegál and the Quorra Branch of the River Niger, whence a line South-West to Cape Mount will shut in a Cluster of Languages, and a portion of Africa for which there is good hope, radiating from the two English Centres, Sierra Leóne and Bathurst on the River Gambia, and the French Centre, St. Louis on the River Senegál. Included in this Language-Field are considerable *encláves* of Fulah-speaking populations. The Coast-line is well known, and a certain belt of the Interior: to a second belt expeditions have been repeatedly made both by English and French Merchants, travellers, and Government Officials. The Highlands, which contain the sources of the River Senegál, and of the Quorra Branch of the River Niger, in addition to all the minor streams that find their way to the Atlantic, offer great interest. But there is little doubt that within the next quarter of a Century we shall know a great deal more.

Within this Field all the names, with three exceptions, entered in Koelle's Polyglotta Africána can be accepted with safety, and are identified in the Language-map. Many of the names and Languages in this and the following Section are familiar as Household-Words to all who are interested in Christian Missions, African Discovery, or African Commerce. The trouble has been to free them from the alleged Linguistic Classification, which seems to be premature, when it is remembered that it is based

entirely on Vocabularies collected from the mouths of individuals who had long ceased to use the Language. Thus I have had to gather together Languages of the so-called North-west Atlantic Group, which use Prefixes, and the North-west High Sudán, and pick out the unclassified Languages, blend them with a great many undoubted Languages, no speaker of which happened to be at Sierra Leóne at the time, and redistribute them all in Geographical order within the Field of each Section. To the Christian Missionary Societies, and to the British and Foreign Bible Society, we are indebted for nearly all that we know.

The following are the Languages of this Section :

I. Wolof.
II. Serér.
III. Serekhúle.
IV. Bambára.
V. Mande.
VI. Felup.
VII. Banyun.
VIII. Bola.
IX. Pepel.
X. Bulanda.
XI. Biáfade.
XII. Bisságos.
XIII. Nalu.
XIV. Landúma.
XV. Baga.
XVI. Tene.
XVII. Susu.
XVIII. Bullom.
XIX. Temne.
XX. Limba.
XXI. Kono.
XXII. Mende.
XXIII. Vei.
XXIV. Kissi.
XXV. Gbandi.
XXVI. Kirím.
XXVII. Kanga.
XXVIII. Mangri.

I. WOLOF, alias VOLOF, OULOF.

Is one of the most important Languages of West Africa. It is spoken from the Atlantic along the South bank of the River Senegál, and Southward along the Sea-board to Cape Verd, in the greater part of Senegambia, including the Kingdoms of Walo, Baol, Kayor, Sin, and Salum. On the North-East it meets the Fulah of the Nuba-Fulah Group, on the North the Zénaga of the Hamitic Group, to the South the Serér of this Sub-Group, but it has an extension, as a Lingua Franca, beyond its proper territorial limits: it is indeed the ruling Language of the French Colony of St. Louis on the Senegál. It has been amply illustrated by French Scholars, and Missionaries. In all the Collections of Vocabularies the Wolof is invariably found, but in 1826 Dard published a Grammar in the French Language, and a Dictionary, Wolof-French and French-Wolof, the previous year. This was followed by an entirely independent Grammar in French by Roger in 1829, and a Vocabulary by the same Author. In 1855 the Roman Catholic Missionaries at Dakar published an enlarged Dictionary of French-Wolof and Wolof-French, preceded by a Grammatical Note. Boilat published another Grammar in 1858. In 1869 Kobès, also a Roman Catholic Missionary, published an entirely new Grammar in great detail, to be followed by a Dictionary, a second Edition, it is presumed, of the one above cited. The peculiar feature of these successive works is, that each Author ignored his predecessors. Dard in 1825 remarks that no previous work of the kind existed, that the Arabic Language and Written Character had penetrated into the Country, as the people were Mahometans, that he was sent out by the French Government to open Schools, and introduce the use of the Roman Character. He gives with his Grammar Proverbs and Sentences. Roger in 1829 alludes

to Dard's Grammar, but remarks that his is an independent production based upon different principles, and leading him to different conclusions. He gives some Texts carefully translated and analyzed, and his work seems very practical. Two other independent Grammars followed from the pens of Ecclesiastics, but, strange to say, when, in 1869, Kobès published his Grammar forty years after that of Dard and Roger, he takes credit for breaking up virgin soil; he uses expressions only suitable to a pioneer of a Linguistic jungle about Grammar existing in a Savage Language, and brought to light for the first time by himself. A German Grammarian under similar circumstances would have criticized and flayed alive, and utterly pulled down the works of his predecessors, and raised a Scientific building out of the Materials: an ordinary Englishman, less learned, and more practical, would have saved himself the trouble of a fifth Grammar to one Language, while so many Languages had no Grammar at all. But strange to say, the Wesleyan Missionaries on the Gambia River had never heard of any French Grammars on the Senegál, and in 1878 Fieldhouse published in London a small Grammatical Note of this Language, calling it the Jolof, and treating the Field as a new one, though it had been worked by French Scholars for fifty years, and claiming indulgence as if to the clearing of a virgin soil. Still more strange is it that he and his Colleague Dixon had never heard of Lepsius' Standard Alphabet, though the volume was published under the imprimatur of his own Missionary Society: he spent much time and thought upon the Transliteration; Dixon, who translated the Gospel of St. Matthew, was not satisfied with Fieldhouse's Vowel system, and devised one of his own. So the Grammar and Translation have each their own peculiar form of the Roman alphabet under the name of Jolof. It is from the absence of all knowledge on the part of one body of workmen of what the other body is doing, that the progress of Science suffers.

F. Müller in his Outline of Philology has published a brief but comprehensive Grammatical Note of this Language, summing up in twenty pages its features, and republishing a brief Text from Dard and Boilat. Lepsius in the Preface to his Nuba Grammar notices briefly, that it is a Suffix-Language, and it may be added that the Noun has neither Gender, Number, nor any kind of Declension. Koelle in his Polyglotta Africána classes it as an Isolated Language.

II. SERÉR.

The tribe which speaks this Language occupies a small *encláve* on the Atlantic Sea-board South of the Wolof, and North of the Mande. Travellers have reported that they are the most ancient people of that part of West Africa, and that their Language-Field has been intruded upon by the Wolof. They are Nomads of simple pastoral habits in the neighbourhood of Cape Verd. In the adjacent Islands of Fadiout and Palmarin the Language is spoken, and the Roman Catholic Missionaries allude to Litanies being sung in that Language within the French Colony. Vocabularies of this Language are found in all collections: Koelle has one of the Sarár, which appears to be a portion of the same tribe settled lower down the Coast. We are indebted to the Roman Catholic Missionary Lamoise for a Grammar, compiled on the spot, and published in 1873 at Dakar in the French Colony of St. Louis. The Language appears to be used concurrently with the Wolof, but the tribe has remained Pagan, in that particular contrasting markedly with their neighbours. Some have been converted to Christianity. Though many of them speak Wolof, yet they have a tender regard for their ancestral Language. The compiler of the Grammar writes with a deep affection for the people, and a long acquaintance of thirty years

with them and their Language. His Grammar is very complete, and he gives Texts, and Dialogues, and Songs. It appears to have escaped the notice of Lepsius, as the Grammar is not printed for general circulation; but F. Müller writes me word that, in the Outline of Philology, which is in the Press, there will be a Grammatical Note of this Language. When I called on Faidherbe at the Palace of the Legion of Honour at Paris in 1882, he showed me a Grammatical Note by himself, published in the Annuary of Senegál in 1865: he had no spare copy, and I just had time to make a brief Note. Berenger-Feraud in his "Senegambia" mentions the existence of two Dialects; and a Grammatical Note of the Language, preceded by a Notice of the People, by Laprade, 1865, is mentioned in the Chabas Catalogue, but it was so expensive that I did not care to buy it. I am now satisfied that the same work is alluded to; it is called Study on the Language of Kéguem or Kegem. There are two Dialects of the same Language mutually unintelligible. I. Sine, II. None: the latter has three subdivisions, None, Faros, Safi. I was greatly surprised to find that Faidherbe, though he had been Governor of the Colony of St. Louis for ten years, and was himself an Author and a Scholar, had never heard of the existence of Lamoise's Grammar, published as far back as 1873. In fact, the Roman Catholic Missionaries work like moles, and it is only by chance that the books published in their Mission Presses get known in the World. I picked my copy up at the Sale of Chabas' Books. In the list of the Senegambia Vocabularies alluded to in page 27 is one of the Sapi; the Manuscript was lost, but it is described as the Language spoken by the tribes inhabiting the Sea-Coast, and probably is the Serér.

III. SEREKHÚLE, called also SERAWULI, SONINKE, SERACOLET, AZERIYE, ASWÂNEK, ASSUANEK.

This tribe occupies with other places a tract called Gadsága on the left bank of the River Senegál, near the town of Bakel, which is independent, though under two Chieftains. On the opposite side of the River Senegál is a tribe speaking the same Language, and of the same Race, called Guidimakha by their kindred South of the River, and Gangára by the Hamitic tribes, to whom they are in subjection. Two other *encláves* of the same race speaking the same Language, called Jafúna and Javara, are found in the neighbouring Provinces of Kaarta and Segu in a state of subjection South of the River Senegál. These Geographical facts have lately been laid down by Faidherbe in the Grammatical Note on the Language called by him by the first and third names on the list contributed in 1881 to the Revue Linguistique of Paris. Beranger-Feraud, in his "Senegambia" describes them under the same names as a peaceful and unwarlike Race, of whom it is hazarded that they are the aborigines of Senegambia: at any rate, they are the most Northerly of the Negro Races. Barth came across them, and calls them Aswánek. Koelle in his Polyglotta Africána gives a Vocabulary of the Gadsága, admitted by his informant to belong to this tribe: he gives five names of the District where this Language is spoken, three of which correspond to the names mentioned by Faidherbe. The Language is said to be isolated. In this opinion F. Müller agrees, and remarks that the name Serekhúle means *white man*, and that they are not of pure Negro Race, but represent a mixed Race composed of ancient Berber elements, and are the remnant of the old kingdom of Ghanat, which fell under the irruption of the Mande-nga, who held this tribe in subjection, calling them Aswánek, which means "subject," as opposed to Melli, which means "free."

Vocabularies have been published of this Language, one of considerable extent at St. Louis in 1860 by Faidherbe, and the Grammatical Note by the same Author represents the extent of the existing knowledge of the Language, more interesting than important: it has no Grammatical Gender. The Grammatical Note is accompanied by a Text, carefully translated. It may be hoped that it is the herald of a complete Grammar. Among the unpublished Vocabularies of Barth, Nachtigall sends me word that there is one of the Languages of Azer, spoken in Tivit or Setu, 9–10° West Long., and 18–19° North Lat., which Barth considers to be a Dialect of what he calls Gadsága, and describes as the most widely spread Language of the old Kingdom of Ghanat. Krause wrote to me from Tripoli that he had found an opportunity to study a Language which extended from the River Senegál to the Upper Niger: he had failed to ascertain the name by which the people are called who use it, but the Language was called Ka and Dyenáma or Gyenáma, and that he suspected that it was identical with what Barth calls the Aswánek, and what is entered here as Serekhúle. I have deemed it best to enter three names as Dialects, I. Gadsága, II. Azer, III. Dyenáma.

IV. BAMBÁRA.

To the East of the Serekhúle, North of the Mande, and reaching to the waters of the Upper Niger, dwell this tribe, of the existence of whose Language we have proof by Vocabularies. It forms one of the four Languages of the Mande Cluster described by Steinthal in his Comparative Essay, and again by F. Müller in his Outline of Philology. Dard in his Dictionary of the Wolof Language, already alluded to, in a separate column adds words in Bambára, a neighbouring, though totally different, Language, and in his Preface Dard alludes to other unpublished

Vocabularies. Koelle in his Polyglotta Africána gives a Vocabulary, and Bowditch, Kilham, Caillie, and Golberry have done the same, and as the three other Languages of the Mande Group have been illustrated by Grammars, and this tract lies on the path of the French from the River Senegál to the Upper Niger, we may expect one from French Scholars.

V. MANDE alias MANDE-NGO, MANDE-NGA.

It is one of the most important and extensively-used Languages in West Africa. It is the Language of a conquering Race, and has an expansion beyond its natural boundaries, though in its time it has suffered from the encroachment and domination of the Fulah of the Nuba-Fulah Group. The Mande-nga occupy a mountainous Region, but spread far beyond their natural boundaries, conquering and assimilating weaker and inferior Races. Steinthal points out that the final syllable is a Suffix, which conveys the meaning of the people themselves, while their Language should properly be called Mande. Several territorial divisions are indicated, implying in all probability Dialects, or possibly kindred Languages, but it is impossible to be certain. They are Dwama, Sokko, Kabu-nga, Kankán-nka, Torún-nka, and Jálu-nka. In the two latter, the Toro and Jálu of the Fulah can be recognized, which Language is intermixed with, or spoken concurrently with, the Mande over the vast Language-Field assigned to it in the Language-map, which is, however, very imperfectly known. The Mande-nga are a fine and superior Race, and for the most part Mahometan, though some of the subjected tribes are still Pagan. The Mande Language is exhibited to us in Vocabularies by Koelle with four Dialects, I. Kabú-nga, II. Toró-nka, III. Jálu-nka, IV. Kanka-nga, Macbrair, Caillie, Golberry, Oldendorp, Washington, Kilham, and in the Collection of Senegambia Vocabularies: no Dictionary has as

yet been compiled. Macbrair published a Grammar, composed from personal knowledge as a Missionary, a Translation of the Gospel of St. Matthew, and some Sentences. Upon this has followed Steinthal's Comparative Grammar of the Mande Languages, and F. Müller's Comparative Summary in his Outline of Philology. Lepsius in the Preface to his Nuba Grammar notices it briefly: it is a Suffix-Language, and without Grammatical Gender. J. L. Wilson has published a comparison of it with the Grebo of the Negro Group and Pongwe of the Bántu Family. Considering the great importance of this Language, it would appear desirable that a new and enlarged Edition of Macbrair's Grammar, which is out of print, should be published, with a Preface defining the Boundaries, pointing out the Dialects and Sister-Languages, other than those mentioned by Steinthal, and the degree of Geographical intermixture with the Fulah; and this can only be done by some competent Scholar in the Field, for the existing Materials have been made as much use of as is possible, and the subject is too large to be taken up by any chance inexperienced Missionary. I had suggested the work to Reichardt, an experienced and able Linguist at Sierra Leóne, but his untimely death destroys all hope of immediate advance.

VI. to XIII.

A group of eight unimportant Languages can be taken together, being the forms of speech of small tribes, perhaps the remnant of tribes clustering round the Rivers which flow Westward from the Mande-nga Highlands, the Casamanza, the Cacheo, the Geba, and Rio Grande, or occupying the Islands at the mouth of these Rivers. These Languages are Felup, Banyun or Bagnon, Bola, Pepél, Bulanda or Balantes, Biáfade or Biáfares or Jola, Bisságos or Bidsházos, and Nalu. The tendency of tribes in the Interior of Africa is to push, or be pushed, down to the

Coast, there to undergo a process of weakening and thinning, and to exist, if not absorbed into some powerful tribe from the rear, as a miserable remnant, maintaining, however, an independent Linguistic existence. Prichard gives an account of the degraded state of some of these tribes, and there seems little remaining for the whole eight except to be improved off the face of the earth. Koelle found a representative of each tribe and recorded their Vocabulary, and gives us two Dialects of the Bisságos Islands, the Ankáras and Wún, and it is impossible to deny the existence of the Savages and their peculiar form of speech, as several of them appear in other Collections of Vocabularies, and it is to the existence of such Clusters of obscure names that the vagueness connected with the subject of African Languages is to be attributed. In countries of more advanced civilization such eccentricities of Language are trodden out by great and conquering Vernaculars. We shall find, as we advance, many more such Clusters of names, which swell the lists of the Popular Treatises without adding anything to knowledge. It is unnecessary to add that neither Grammars nor Dictionaries exist, or are likely to exist, or are even desired. They are all Pagan in a low state of Culture. The separate entry by Koelle of Filham represents only a sub-tribe of the Felup, and Padsáde is but a sub-tribe of Biáfade.

XIV. LANDÚMA. XV. BAGA. XVI. TENE.

Are three small Languages spoken by tribes on the Rio Nunez, of the same type as those detailed in the previous category. Koelle found a representative of each to supply a Vocabulary, and of the two former Corré, a Frenchman at the French station of Boké on the Rio Nunez, has supplied information. They are Pagan, and in a low state of Culture.

XVII. SUSU.

Is the Language of the most important tribe on the Rio Pongo: they are Pagan, and in a state of hostility to the Fulah. Christian Missions have long been established among them, which has led to a knowledge of their Language. Koelle gives a Vocabulary of two Dialects, the Solíma and Kisekise, the former spoken in the mountainous Interior, the latter on the Sea-Coast, which is much used in Commerce between the Gambia and Sierra Leóne. It has a close affinity to the Mande. As far back as 1802 Brunton, a Scotch Missionary, after a long residence compiled and published a Grammar anonymously, and composed a certain amount of Religious and Educational literature. It is accompanied by a Vocabulary and Sentences. In the year 1844 I read of a German Missionary Graf, deputed from Sierra Leóne to study the Language as one of great importance, and of a Vocabulary of 1800 words collected, and Translations of the Bible; but I have not come across them, if they got to the Press. At a much later period Duport, a West Indian Missionary, published in London a Grammatical Note. Corré published a Grammatical Note in French in 1877. It appears to be a Prefix-Language without Gender. The New Testament has also been translated. Using Brunton's Grammar and a Translation of seven Chapters of St. Matthew, Steinthal has made his comparative analysis of this Language with the other Mande Languages, followed by F. Müller in his Outline of Philology. The Susu are Pagan, and on the road to Civilization.

XVIII. BULLOM.

Is the Language of a tribe that is dying out, a few hundred people routed by their more powerful neighbours the Timne. But for the circumstance of the neighbourhood of the English Colony and Free Town Settlement of Sierra

Leóne, the tribe and the Language would have disappeared. The Dialect of Bullom, however, known as Mampua or Mampa, is spoken in the Island of Seebar or Sherbro, South of the Rock of Sierra Leóne, by a population of thirty thousand subjects to England, while the Language itself is spoken by a tribe dwelling North of Sierra Leóne, though separated from it by the River. As far back as 1814 Nylander of the Church Missionary Society published a Grammar, Texts, and a Vocabulary of the Bullom Language, which is considered sufficient for those who speak the Mampua Dialect also, though other Authorities state that so many foreign words and idioms have been incorporated with each, that few Bullom understand the Mampua Dialect. Schön published a Vocabulary of this Dialect in 1839. Translations of some portions of the Scriptures and some Religious books have been printed by different authors. Nylander translated the Gospel of St. Matthew in 1815. F. Müller considers the Bullom Language to be closely allied to the Temne, and in his Outline of Philology he reviews the Morphology of the former Language, giving prominence to those features which are common to the latter, though, strange to say, they differ in their Numerals. Lepsius in the Preface to his Nuba Grammar notices the particular features of this Language, which resemble or differ from those of the Bántu Family. F. Müller informs me that he proposes to compile a brief Grammar of the Mampua Dialect.

XIX. TEMNE or TIMMANI.

Is a Language spoken by a tribe which dwells round the English Colony of Sierra Leóne, a portion of whom, occupying the Quia Territory, are British Subjects. They number 200,000, and are powerful, and are displacing the Bullom tribe. The Language has an expansion beyond the tribe. There appear to be Dialects, the Quiah, spoken in that part of the Temne Country which lies along the

banks of the River Rokel, the Dialect spoken at Landóro or Lokho, and the Koranko. The people are Pagan: owing to their proximity to the English Colony, the seat of Christian Missions, they are well known. Vocabularies are found in the usual Collections, but the three works of Schlencker, a German Missionary, supersede them. In 1861 he published his Temne Traditions, Fables and Proverbs in English and the original, as taken down by the Author from the lips of the informant in the Lepsius Standard-Alphabet: to this follows specimens of the Author's own Temne Compositions and Translations. Nothing can exceed the value of such Texts and Sentences. The volume is completed by a Temne-English Vocabulary, to enable the reader to test the Translations. The Author translated and printed Genesis, the Psalms, and the New Testament. In 1864 he published a most complete and elaborate Grammar, which he states to be an abridgment only of a larger work by himself still in Manuscript among the Records of the Church Missionary Society. In 1880 he published his English-Temne Dictionary, which is again only an extract of a much more copious work in Manuscript. Translations of several additional Books of the Bible are also in Manuscript among the Stores of the British and Foreign Bible Society. A few days after correcting the last proof of this work he passed away, another of the great Scholars whose loss I have had to deplore since my work commenced. His books are the result of a long and intimate knowledge of the people among whom he lived at Porte Lokko. It is difficult to estimate at their full value such long, and well-directed labours, and to find words suitable to his praise. While his great contemporary and fellow-servant of the Church Missionary Society, Krapf, travelled over different Countries, letting light into many dark places, and revealing many new Languages, and finally, after correcting the closing sheets of his Swahíli Dictionary, fell on his last sleep in 1881, this faithful man clung to the outskirts of

the Free Town of West Africa, and the single Language of the tribe who were entrusted to him, and made it is own, and it is likely to remain so, for all that is known of it is known through his labours. F. Müller, as mentioned above, bases his Comparative Essays of the Bullom and Temne in his Outline of Philology on the Grammars of Nylander and Schlencker, and Lepsius derives his knowledge from the same source.

XX. LIMBA. XXI. KONO.

Are the Languages of two small tribes adjacent to Temne, of which Vocabularies are supplied by Koelle: considering how near they lie to Sierra Leóne, there can be little doubt either of the fact of their existence, or the genuineness of the Vocabularies.

XXII. MENDE.

Immediately South of the Temne dwell the Mende, known as Kossu or Kossa by the Mampua, but the Mende object to the term, as it means "Slave." There has been some difficulty about the Language. Vocabularies are found in the usual Collections, and no one doubted the existence of the Language. A Translation of the four Gospels, the Acts and the Romans, had been made and printed by Schön, and in the List of Books published by the Church Missionary Society appeared a Primer, Grammar and Dictionary, but no copies were forthcoming. F. Müller wrote to me from Vienna, begging for a copy to enable him to find out its position in his Linguistic Groups, but I failed in my endeavours, until Schön informed me that his Grammar and Vocabulary were still in Manuscript on his shelves. I took steps at once to have these important works printed, and they are now published. A few weeks after Schön sent for my inspection a most creditable little Grammar of Mende and Texts published

in 1874 by the American Mende Mission stationed in Sherbro Island, of which none of us had heard previously. This is another instance how impossible it has been hitherto to find out what has been doing in a neighbouring Mission with no object for concealment. The Mende are Pagans, and turbulent. Care must be taken to distinguish the Mende from the Mande.

XXIII. VEI or VAI.

Is the name of a tribe round whom a certain amount of interest has been thrown, from the circumstance of their having a separate Written Character, noticed in Chapter VI. They belong to the Mande Cluster, but, like their cognates the Susu, they have left the Highlands and found their way to the Atlantic Coast, South of Sherbro Island and North of Monrovia, the Capital of Liberia. The Language is spoken on the banks of the Gallína River, and at Cape Mount, within the Republic of Liberia. Vocabularies are forthcoming, but all are superseded by the Grammar of Koelle compiled on the spot in 1854. It is complete, and has received the well-deserved praise of German Philologists; it is accompanied by a valuable Preface, a Vei-English Vocabulary, an account of the peculiar Written Character, with Texts and Translations. Steinthal made use of this book with approbation in his Comparative Essay on the Mande Languages, already cited: to him followed F. Müller in his Notice of the same Group in his Outline of Philology, and Lepsius in his Preface to his Nuba Grammar. I may here notice the extreme value of Koelle's three great works: his Grammar of the Kanúri Language, which will pass under Review in the Central Negro Sub-Group, his Grammar of this Language, and his Polyglotta Africána, full of sound and amply-confirmed information by the Geographer and the Linguist. When the necessity of having a General work on the Languages of Africa forced itself on my atten-

tion, and I looked around for some one able and willing to undertake it, my eye fell upon Koelle, and I urged him to return to his first love; but his thoughts were in a different direction, and he, like me, had changed his Continent, and migrated into Asia. The plan followed by him of obtaining his Materials for the Vei Grammar is worthy of record. He dwelt several months in two portions of the Territory, and took down from the mouths of the Negroes Stories, Songs, and Narratives. These he translated, analyzed, and upon them based his Grammar. Rules have not produced his Texts, but his Texts, caught alive from the lips of unconscious Savages, produced the Rules. They preserve the tradition that they migrated from the Mande Country, and settled upon the Coast, which they conquered: their Territory is exceedingly small. The difference betwixt their Language and the Mande indicates a separation of at least a couple of Centuries. Norris had preceded Koelle in a Grammatical Note of this Language, but without the Materials available to Koelle. The Language is distinguished by an entire absence of Inflection: it is a Suffix-Language. It must be remembered that this Language has a formidable rival in English, which is the Vernacular of the Liberian Republic, and will hardly hold its own in the struggle for life.

XXIV. KISSI. XXV. GBANDI. XXVI. KIRÍM.

Three small Languages. Of Kissi, or Kisi, we have Vocabularies by Koelle, Kilham, and Clarke; of Gbandi, by Koelle only; of Kirím we have no Vocabulary, and this results from the peculiar method adopted by, or forced upon, Koelle. In his Polyglotta Africána he gives scores of Vocabularies taken from slaves of distant and most uncertain homes. In his Grammar of Vei he alludes to the Kirím tribe actually bordering upon the Vei to the North,

and speaking an entirely different Language. Further on he records the names of the tribes occupying the tract betwixt the Mande Highlands and the Sea, whose Languages are widely different from the Mande. We can identify all these names but Kirím, and the only supposition is that Kirím is a separate Language, of which he has not supplied a Vocabulary; and yet its existence is too particularly certified to allow of it being excluded from my Schedule.

XXVII. KANGA. XXVIII. MANGRI.

The position of these two tribes is different. Oldendorp, Bowditch, and Clarke give Vocabularies of the first, with the inexact and yet sufficient indication that the habitat is on the frontier of the Mande-nga and Fulah: it may be the name of a Region in which the speakers of several Languages reside. Clarke connects with Kanga the names of Karu, Barka, Ibribu, said to be near the Temne Country. Mangri is stated by Oldendorp to be South from the River Gambia, on the frontier of the Fulah and Mande-nga. In these cases Vocabularies exist, but no entry can be made on the Language-map from independent Authority. They ought to have been excluded, according to my strict rules: my respect for Oldendorp, Bowditch, and Clarke, all of whom are first-hand informants, has pleaded for their retention, to give them one chance more of being identified. They illustrate the great difficulty of the subject, and the absolute necessity of a Geographical treatment, if any certainty is to be arrived at.

II. SOUTHERN SECTION.

In the Northern Section I have followed the Coast as far as Cape Mount, penetrating Eastwards as far as the Mande-nga Highlands. Beyond Capè Mount, at Cape Palmas, the Coast trends to the East, and I follow it as far as the River Benin: beyond which the Niger Sub-Group commences. This Coast is well known as Upper Guinea, under the names of the Grain-Coast, Ivory-Coast, Gold-Coast, and Slave-Coast. I shall have to penetrate beyond the Kong Mountains to the Southern bank of the Quorra Branch of the River Niger, Regions imperfectly known. The first portion of this Field is in the Republic of Liberia; we next come to a few French Stations, the English Settlements of Cape Coast Castle, and the Kingdoms of Ashánti and Dahomé. Beyond is Yariba-Land and the English Colony of Lagos. Through Yariba-Land the Quorra Branch of the Niger has been repeatedly reached, but behind Ashánti-Land no European, and behind Dahomé-Land only one European has penetrated.

Within this Field all the names entered in Koelle's Polyglotta Africána can be accepted, if not with entire confidence, at least with sufficient for their admission to the Schedule of Languages, and place on the Language-map. Many of the names which we shall pass under Review are well known, and the Languages have been illustrated by English, German, American, French, and Negro Scholars. These names have been gathered from the Upper Guinea and North-Eastern High Sudanian Classes of the Polyglotta Africána, the latter of which has been fancifully called by Latham the Kauri Class, with no apparent advantage. The difficulty has been in this Section to get rid of the superfluity of names, and to group the names of Dialects, towns, tribes, and local

Divisions under one general name. In this Section how little should we have known but for the self-denying and noble labours of a long list of Christian Missionaries?

The following are the Languages:

I. Dewoi.
II. Pessa.
III. Gura.
IV. Basa.
V. Kru.
VI. Grebo.
VII. Busi.
VIII. Gbese.
IX. Mano.
X. Gio.
XI. Gbe.
XII. Avekpom.
XIII. Asíni.
XIV. Ashánti.
XV. Obutu.
XVI. Guan.
XVII. Kong.
XVIII. Banda.
XIX. Gyaman.
XX. Akrá.
XXI. Ewé.
XXII. Yariba.
XXIII. Ebe.
XXIV. Kambári.
XXV. Boko.
XXVI. Barba.
XXVII. Borgu.
XXVIII. Yola.
XXIX. Kasm.
XXX. Koáma.
XXXI. Legbá.
XXXII. Kauri.
XXXIII. Bagbalen.
XXXIV. Kiamba.
XXXV. Jelána.
XXXVI. Gurma.
XXXVII. Garesha.
XXXVIII. Mose.
XXXIX. Tombu.

I. DEIVOI.

This is the original name of the Country about Monrovia, the Capital of Liberia on the River St. Paul. The

tribe and Language will soon cease to exist, being confined to five villages. The Liberia English-speaking Christian Nationality is too strong for such remnants of old tribes to resist, and they will gradually be absorbed and their Language trodden under. Koelle in his Polyglotta Africána gives a Vocabulary, and alludes to it in his Vei Grammar as the relics of a Language.

II. PESSA.

Is the Language of a small tribe to the rear of Dewoi, of which Vocabularies are given by Clarke and Kilham, and its locality is fixed; but it will soon disappear.

III. GURA or GOLA.

Is represented by a Vocabulary picked up by Koelle from a lad at Monrovia, who had come there on a visit. It is remarkable as isolated Linguistically from its immediate neighbours. Koelle mentions that the other men from this tract at Sierra Leóne had forgotten their Language, which was spoken, if at all, only a few miles off to the South-East.

IV. BASA.

Is one of a small Linguistic Cluster called Mena by Bleek and F. Müller. It is spoken by a tribe in Liberia who dwell on the banks of the River Sess, where it enters the Atlantic. Koelle and Kilham give Vocabularies, but Crocker, an American Baptist Missionary, published a Grammatical Note at Edina in Liberia in 1844. The book is very rare. F. Müller mentions that Whitney of New Haven in the United States lent him a copy from the

Yale College Library. I am indebted to a friend, Means of Boston in the United States, for a Manuscript copy of the whole work made at my request last year. It is much to be regretted that copies of such exceptional works are not freely distributed at the time of their publication. F. Müller, with the aid of the copy lent to him, published a Grammatical Note of the Basa with its Sister-Languages, Kru and Grebo, in the Periodical of the Vienna Academy, and favoured me with a separate copy: so our knowledge of the Language is sufficient.

V. KRU.

Is the Language of a well-known tribe called generally in accounts of Voyages Kru-men, or Croomen, who are useful as sailors and labourers under Europeans, and who never can be slaves. Sometimes the name is made to include the kindred Basa and Grebo: at present I speak of the Kru or Krao proper, who dwell along the Sea-Coast betwixt the Basa and Grebo. Their Language is spoken in five towns West of Cape Palmas: so much are the words Kru and Grebo intermixed, that F. Müller states that the Hymns published at Basle 1873 as Kru are Grebo. When I was at Madrid in 1880, my friend Garcia Ayuso placed in my hands a small Spanish book which proved to be a Grammatical Note on the Language of the Nano or Cruman by Usera y Alarcon (Madrid, 1845), as a contribution to my African Library. I hardly appreciated the value of his present, until I read the Grammatical Note of F. Müller above alluded to on the Kru and its two Sister-Languages, and found that this Spanish volume was apparently the only Authority, but not the result of local inquiries or knowledge, but worked out in the course of instructing two young Kru boys brought to Spain. Koelle, Clarke, Norris, and Kilham have supplied Vocabularies.

VI. GREBO or KREBO, GEDEBO.

On both sides of Cape Palmas, the point at which the direction of the Coast of West Africa trends to the East, resides the third member of the Mena Linguistic Cluster. They are often called the Fish Kru. Vocabularies have been supplied by Koelle and Bowditch. It appears that they have migrated from the Interior and settled along the Coast at a comparatively late period, even after the arrival of the Portuguese, which gives an historical certainty to the Westward movement of the tribes from the Interior. They took to their canoes, and some were capsized and called Worebo: those who escaped, and bounded on the waves, were called Grebo, from the monkey Gri, remarkable for agility. J. L. Wilson, American Missionary, supplies a Grammatical Note from personal local experience, a Dictionary English-Grebo and Grebo-English, and a Comparative Sketch of the Grebo with the Mande, already described, and the Pongwe of the Bántu Family. My friend Whitney of New Haven, United States, was good enough to lend me from the Yale College Library a copy of Payne's Grammatical Note, 1838, and encouraged me to write to Liberia for a copy of a Grammar by the same Author of 1864. Payne also published a Dictionary in 1860, a copy of which was supplied to me by Kohler at Leipzig. Means of Boston, United States, was good enough to make particular inquiry for a copy of Payne's Grammar, and although no copy was forthcoming, he stumbled upon the plates, and had ten copies struck off, with the date of 1883 on the title-page, sending me five copies. I cannot thank him too heartily for such kindness. But before these copies arrived, one of the old Edition was sent to me by Fergusson, the American Bishop, from Cape Palmas in Africa. I thus had the means of distributing copies of this rare book to the Libraries at

Vienna, Berlin, London, and Paris. These facts give but a faint idea of the many-sided attempts to collect the Linguistic literature of an African Language. F. Müller in the Grammatical Note already quoted passed both Payne's Grammar and Dictionary under Review. Sayce in his paper in the Contemporary Review on the Jelly-Fish-Theory alluded to the fact that in the Grebo Language the personal Pronoun is not expressed, and it is left to gesture to determine in what person the Verb is to be understood. As the Gospels have been translated into this Language, this Grammatical deficiency must have been supplied. How far the Grebo Field extends Westward, beyond Cape Palmas, seems uncertain. A great difference of opinion still exists as to the relations of the last three Languages to each other. Christaller writes to me that Grebo and Basa are both Dialects of Kru. He sent me also copies of Religious Books in the Gedebo or Gdebo, compiled by Auer, who went out to Africa in the Lutheran German Mission to the Ashánti, and migrated to the American Episcopal Mission of Cape Palmas.

VII. BUSI or TOMA. VIII. GBESE. IX. MANO. X. GIO. XI. GBE.

These appear to be mere Linguistic expressions, but they cannot be omitted: the tribes live in the rear of the three last mentioned, and are represented by Vocabularies in Koelle's Polyglotta Africána, and their habitat being known, they cannot be excluded. Behind them again are the Mande-nga Highlands. Prichard tells us that the Region behind the Coast tribes is occupied by the Quoja, an indefinite name, including probably several tribes. The name is suspicious, and probably a European misapplication of a well-known word in Asia. Oldendorp gives a Vocabulary of Gien, which in description corresponds sufficiently with Gio.

XII. AVEKVOM or AVIKUM or KWAKWA.

Betwixt Cape Palmas, unquestionably occupied by the Grebo, and Cape Tres Puntas, which is within the Ashánti Language-Field, is a debateable Region. Prichard, a careful second-hand examiner of early Authorities, says that the principal Nation is the Quaqua, so called from the word used in salutation. Christaller, the greatest modern local Authority of the Gold Coast, tells us in his Grammar of the Ashánti Language 1875, that according to Clarke Avikum is the name of the people at Cape Lahou on the Ivory Coast. Clarke, who is an esteemed personal local Authority, gives specimens of a great many Vocabularies stated to be of Languages spoken by tribes on the Ivory Coast: the Andóne, who live near the River St. Andrews: the Quadya, who live behind: Avikum, Banda, Bukra, Eple at Cape Frisco, Grabwa at Grand Drewin, and Pandan at Cape Lahou: he remarks that at this place the Language changes to the Quaqua, and is different from the Grebo on the one side and the Ashánti on the other. He mentions Wawi behind Kotrahu towards the Mountains, Yukobwe, and Zeribu. J. R. Wilson quotes Malte Brun to show that the Grebo extend to St. Andrews, but does not quote Malte Brun's Authority for his statement: he gives original Vocabularies of the Language spoken at Drewin, St. Andrews, and Dey near Cape Mesurádo. So I must leave it, hoping that the future will make the state of affairs clearer. All seem to be Pagan.

XIII. ASÍNI.

At Cape Tres Puntas commences the Gold Coast, but Christaller tells us that the Ashánti Language-Field stretches Westward as far as the River Asíni on the Ivory Coast. And he tells us in his Grammar, moreover, that in the Asíni or Atakla Territory on the

Coast and the inland Countries Anka and Afuma on both sides of the River Tando (East of the River Asíni), apparently the Language has affinities to the Ashánti. In the only specimen supplied by an early traveller, Loyer 1701, a few words are *not* Ashánti. In his Dictionary 1881 he adds that he has no reliable information. This same remark applies to the Language spoken at Amanahia or Apollonia, still nearer to Cape Tres Puntas. With regard to Aowin, he quotes the Authority of apparently a native of these parts to the effect that the Language of Aowin is spoken in Asíni, Aowin, Apollonia, Ashánti, and Wasa. I must remind the reader that this is the opinion expressed in 1881 by the best Authority on the Ashánti Language, and we must accept the fact that a Language separate from, though probably with affinities to, Ashánti exists West of Cape Tres Puntas extending into an unknown Interior. Cameron told me that in his late visit to the Gold Mines behind Axim he came upon a Mande-nga population. Bowditch supplies Vocabularies in Aowin, Apollonia or Amanahia, Ahanta and Warsau. Clarke gives a Vocabulary of Ahanta, remarking that the tribe occupied both Apollonia and Elmina on the Gold Coast, and that the Language was nearly the same as the Fanti Dialect of Ashánti.

XIV. ASHÁNTI, known promiscuously as OTSHI, OƆI, O-TYI, ODSCHI, ODƆII, OCHI, OTSUI, TYI, TSHI, CHWEE, TWI.

With such a dangerous variety of appellations I can only tender my thanks to Christaller that he has boldly cut the knot, and entitled his works, Dictionary and Grammar of the Ashánti Language. Now, it is a principle accepted in fixing the spelling of names, that the spelling of names which have obtained a notoriety, and been adopted into the English Language, should not be changed, and therefore I write Ashánti. It is quite pos-

sible and reasonable in Vernacular publications to call it by whatever name the people wish, or to which they are accustomed, just as in India the Hindustáni of English literature is always styled Urdu in native parlance. Now the Language-Field of the Ashánti Language is not conterminous with the political boundaries of the Ashánti Kingdom. The Language extends beyond the Kingdom on the one hand, and other Languages are spoken within the Kingdom. The boundaries of the Language-Field are thus defined: The Rivers Asíni and Tanno on the West, the River Volta on the East, with some extensions beyond, the Atlantic on the South, and the Kong Mountains on the North. The number of names assigned by the older Authorities to this Region, or rather to the Gold Coast and Slave Coast indiscriminately, is very considerable.

Two Scholars, and good Missionaries, who belong to a body of men who neither fear the deadly Climate nor the cruel Ashánti Rule, have enabled me to steer through the maze. Of Vocabularies there are abundance. W. J. Müller, a Danish Chaplain at Fredericksburg, has left us one of the oldest books on African Languages; for his account in German of the Fetu or Afutu tribe among whom he resided, and the Vocabulary which he compiled, is dated Hamburgh 1673, and is valuable as marking the change of the Fánti Dialect, to which it refers, in the course of two Centuries. Protten, a half-blood, published a Grammar in Danish in 1764. Isert in his German Travels gives a Vocabulary dated 1788. Bowditch, Kilham, Norris, J. R. Wilson, Oldendorp, Clarke, Robertson, give Vocabularies under different names, which we are able to trace to this Field. Halleur published an Abecedarium in German. All have been superseded by the Grammars of Riis (1854) and Christaller (1875), accompanied by a Vocabulary in one case, and a Dictionary in the other, Prefaces, Appendices, Texts; in fact, everything but a Language-map. However, Christaller has kindly supplied me with a copy of the Map which has been com-

piled of his Mission-Field, the renowned Mission of Basle, whose representatives, Ramseyer and Kühne, were not unwilling to suffer imprisonment, and not unready to suffer death, at Kumási in 1869-74. Christaller not only supplies information regarding the Ashánti Language, but the other Languages within the Field, and outside. His Dictionary of 1881 is one of the greatest prizes of African Philology, and may rank with Krapf's Swahíli on the East Coast, and the great representative works of South African Philology.

Before I describe the Dialects, I must explain some of the names which crop up in the first-hand Authorities, and confuse the subject. Fetu of W. J. Müller and Affutu of Bowditch are synonymous with Fánti. Inta and Tafoe are names of neighbouring tribes near Salaga. Amína is used by Protten, Oldendorp, Clarke, but has no distinct meaning, and had better fall into disuse. Kassianthe, Kassente, Tembu, Ijemba, Wáure, Watje or Atje and Ati, occur in the older Vocabularies East of Ashánti, and must be included in this Language. Agua, Egua, Igua, are the native names of Cape Coast, Agouna, of which Vocabularies appear in Clarke, are Fánti sub-tribes. Koromanti, of which a Vocabulary is also given by Clarke, is a town on the Gold Coast within this Field.

Christaller in his Dictionary 1881 gives the following Dialects, as the final result of his experience, differing somewhat from his predecessors, and even from himself in his Grammar 1875.

I. Akán, spoken purest in Akém, and agreeing with that of Ashánti proper; in fact, the Language of the Court and the Government at Kumási.

II. Akwapém appears to have points of contact with all the other Dialects, and is the best suited to become the literary Dialect, being equally intelligible to all the other tribes. As a fact, Riis wrote his Grammar of 1854 avowedly in this Dialect. Barth in his Central African Vocabularies

remarks upon this, that Riis' Grammar applied to Akropong, the capital of Akwapém, a small District in this large Language-Field; that he laboured in a corner, and had to use this Dialect, admitting however that the Akán, or Ashánti, was the chief Dialect, and the Standard. The Basle Missionaries have translated the Holy Scriptures into this Dialect. Christaller bases his Grammar on this Dialect with reference, however, to the Akán and Fánti Dialects. His Dictionary applies to all the Dialects.

III. Bron (*alias* Burum or Kámăna) is spoken in the Countries North and North-East of Akán, also East of the River Volta. It is inferior to Akán on account of archaisms, and foreign elements: it is spoken concurrently beyond the Language-Field proper by tribes who speak other Languages.

IV. Fánti. Norris, when he edited the Outline Vocabulary in 1841, looked into the subject, and obtained an original Fánti Vocabulary from a Native who happened to be in England, and records his opinion, that there is little more than a difference of pronunciation betwixt Ashánti and Fánti. However, in 1868, Carr and Brown published at Cape Coast Castle a Grammar of Fánti, distinguishing sharply betwixt it and the Ashánti of Riis' Grammar. They were, and had the assistance of, Negroes, and adopted the particular Sub-Dialect of Cape Coast as their Standard of Fánti. Unfortunately they adopted also an entirely different system of Transliteration from that of Lepsius' Standard, which had been adopted by the Basle Missionaries for Ashánti and Akrá, and the Bremen Missionaries for Ewé, all kindred and closely adjacent Languages. Moreover, Parker of the Wesleyan Mission has advanced further in this direction, and setting aside the Translation of the whole Scriptures in the Lepsius' Standard, and Akwapém Dialect, published by the British and Foreign Bible Society, has published a new Translation of the Gospels of Matthew and Mark in the Fánti

Dialect, and a divergent system of Transliteration. Christaller, as a Scholar, remarks upon this, that the difference of the Transliteration, that is to say, of the mere shell, differs far more than the difference of the Dialect, that is to say, the kernel: that two Dialects can exist side by side without inconvenience, but the consequences of two varying systems of Transliteration are very serious. I am the more surprised at this new departure, as in the Advertisement to the first Edition of the Standard Alphabet of Lepsius, the Wesleyan Missionary Society authoritatively accept it, and under the signature of Beecham, himself an Ashánti Scholar.

As was to be expected, this magnificent Language, thus ably illustrated, has attracted attention in Europe. Pott reviewed Riis' Grammar in the Journal of the German Oriental Society; Steinthal reviewed Christaller's Grammar in the Journal of Philology for 1876. F. Müller has published a Grammatical Note in his Outline of Philology, uniting it with Ewé, Akrá and Yariba, and Lepsius comments upon its relations to other Languages in the Preface to his Nuba Grammar 1880. It belongs to the so-called Volta Linguistic Cluster, which is composed of the Ashánti, the Akrá, the Guan, and the Ewé, which will be severally noticed. The people are Pagan, and it is scarcely necessary to say how degraded and revolting are their customs, civil and religious.

XV. OBUTU. XVI. GUAN.

Christaller, in his enumeration of other Languages spoken within the Ashánti Language-Field, mentioned these two previously-unknown names. Obutu is found in certain towns on the Coast near Winnebah, and among them is the name of Agouna, of which place Clarke supplies a Vocabulary: whether the form of speech is identical in all these towns, and what relation they bore to the other

Language, he could not say. In his Dictionary he goes so far as to call it a Dialect of Guan, of which Language we are more particularly informed. Guan is classed as one of the four Languages of the Volta Cluster: it is spoken in the towns of Date, Kubéase, and the five towns of Kyerepong, in Karakye, Trubi, and Salaga, a place of importance near the River Volta. Riis says that it is a distinct Language, and probably that of the fragment of a greater population, overpowered by the Ashánti. Zimmermann confirms this in his Grammar of the Akrá Language, and Christaller, both in Grammar and Dictionary, gives particulars, but no specimens. Of Trubi, Clarke supplies a Vocabulary, and Bowditch supplies the Numerals of Salaga or Nta.

XVII. KONG. XVIII. BANDA. XIX. GYAMAN.

These are the Languages of tribes who reside North of Ashánti in Regions very little known. Kong is no doubt on the Mountains of that name. Christaller gives its Geographical position in his Ashánti Dictionary; Clarke supplies Vocabularies; Bowditch gives the Numerals. Banda is also called Banna, and is North of Kumási. Christaller in his Grammar and Dictionary of the Ashánti Language testifies to its existence as a separate Language, and to the tribe having been subjugated by Ashánti, and in 1877 to be at war with that power, leagued with Gyaman. Clarke gives a Vocabulary. Gyaman, with its capital Buntúku, is North of Kumási beyond the River Tanno, bordering on Kong. Christaller tells us in his Grammar of the Ashánti, that it is a separate Language, and the Newspapers of August, 1882, report the successful struggle of the tribe for independence. Bowditch supplies a Vocabulary.

XX. AKRÁ or INKRAN.

Occupies a very small Language-Field betwixt the Languages of Ashánti and Ewé, to both of which it has close affinities. The same branch of the Basle Mission which occupies Ashánti occupies Akrá also, and Zimmermann, one of their Missionaries, published at Stuttgard in 1858 an excellent Grammar, Texts, and Vocabulary Akrá-English. Several older Vocabularies exist, but are all superseded by this Grammar. A short Grammatical Note in Danish had been published by Protten, a Danish Missionary, in 1764. Rask of Copenhagen compiled a Danish Grammatical Note from information gleaned by him at Copenhagen from a Native of Akrá. Riis in his Grammar of the Ashánti Language 1856 states that the Akrá is allied to the Ashánti in the same degree as the Swedish to the German. Norris, who had studied the Language from Rask's Grammatical Note and the Translations of the Holy Scriptures by Zimmermann and Hanson, a native of Akrá, doubted this affinity. It seemed to him that the Structure differed very considerably. This same Hanson in the Transactions of the Ethnological Society, 1853, published a Grammatical Note based on his personal knowledge as a Native Missionary in his own Country.

I must dispose of a few names. Krobo seems to be the name of a Mountain range occupied by some of the tribes. Tambi is a synonym for Adampi. There are two distinct Dialects, Gá and Adampi. Zimmermann was seven years among the people: he had translated the Scriptures, and his Authority may be accepted. The Roots are monosyllabic, and so few, that Tones have to be had recourse to: where Tones are not used, words are combined to express the meaning. The Language-Field is triangular, having the Atlantic for its base, the River Volta on the East, and the Ashánti Mountains of Akwapém on the North and North-West. The speakers of this Language amount to

110,000 people only, and the Adampi Dialect has the most. Some small portion of the Akrá-speaking population have migrated beyond the River Volta into the Ewé Language-Field. The Grammar is based on the Gá Dialect, with which the Author is familiar, but in the same volume he gives a Grammatical Note on the Adampi Dialect, which he does not pretend to speak sufficiently to carry on a conversation. The word Adampi means Language of Ada, the chief place, and it is the mother-tongue of the Country. The whole Country has been conquered by the Ashánti Nation, and Gá is somewhat mixed with Ashánti, and yet the Missionaries chose it as the literary Dialect, because they dwelt amidst this portion of the tribe, which had a political and intellectual supremacy over the Adampi and all surrounding tribes. Lepsius' Standard Alphabet is used. Christaller in his Ashánti Grammar gives a similar account of this Language. F. Müller gives a Grammatical Note of this Language in his Outline of Philology, uniting it with the Ewé, Ashánti, and Yariba; and Lepsius in the Preface to his Nuba Grammar comments briefly on its features.

XXI. EWÉ or EWHÉ or AZIGHE.

Occupies a vast Language-Field along the Coast East of the River Volta: in a few towns West of the River the Language is also spoken. It was very difficult to get at the facts of this Field from the conflicting accounts, and the great variety of names. I wrote to the Directors of the North German Mission at Bremen, asking as a favour for a copy of their Missionary Schlegel's Key to the Ewé Language in German, and I received a copy by return of post of a most valuable Grammar, Texts, and Vocabularies Ewé-German and German-Ewé, published at Bremen, but dated from Keta on the Slave Coast 1856. The compiler humbly calls his work a Key to open many chambers occupied by the great Ewé people, and he had only been two

years in the Country. He defines Geographically the Ewé Language-Field, as the West portion of the Slave Coast, bounded by the Atlantic on the South, on the West by the River Volta, and on the East stretching out to those tracts along the West bank of the River Niger which go by the name of Yariba-Land, which is in fact the Eastern half of the Slave Coast. The Northern boundary has not yet been defined. The whole Region is called Eweern or Ewéme, the Home of the Ewé.

There are according to Schlegel five Dialects, whose Fields are of very considerable extent. Many of them are divided politically into small Provinces, which has to a certain extent produced Sub-Dialects, or at least the semblance of them in the lax parlance of casual writers. I. Following the upper course of the River Volta into the Interior, and passing along the boundary of Dahomé, we come to the Mahe, or Makhi Dialect. This is the furthest to the North-East, but its extent into the Interior is unknown to Europeans; as far as we can judge, this is the purest Dialect. II. The second is the Dialect of the Province of Dahomé. III. The third Dialect is spoken in the Weta Province, reaching to the Sea, entered on the Maps as Whidah. This Dialect resembles very much that of Dahomé, and the Province is subject to the King of that Country. Whidah is written Hwidah, Judah, Fidah: the people are called Ffon, Popo or Papaa: the Language is called by one French Missionary, Courdioux, Fogbe, by another, Bouché, it is called Jeji: another term, Ardrah, is used, but it may be presumed that one of the two last-named Dialects is intended. IV. The fourth Dialect is that of Anfúe, and is spoken in that part of the Field, which stretches from the South boundary of Dahomé towards the Atlantic, having the Weta Dialect on the East, and the Ashánti Language-Field on the West, divided from it by the River Volta. This tract was divided into several States, which have now been joined to the Kingdom of Peki. The South-West portion of Anfúe is called Krepi

on the Map, but the real name is Peki, or Pedsi, in a North-West direction from Keta, the residence of the Mission. From this word Krepi, or Kerrapi, in itself fertile in confusion, has sprung another name, Wegbe. V. The fifth Dialect is the Anlo on the West side of the Slave Coast, bordering on Adampi of the Akrá Language-Field, but having the River Volta betwixt them, with the Atlantic on the South, the Anfúe Field on the North, and the Weta Field on the East. Schlegel has compiled his Grammar in this Dialect, and the nearest to it is the Anfúe. In spite of all the risk of admixture of foreign elements, the Anlo is the purest of the Dialects.

Many Vocabularies have been supplied: the one in Koelle's Polyglotta Africána of Adampi, a Dialect of Akrá, is in fact the Anlo Dialect of Ewé. Courdioux, a French Missionary, supplies one of Dahomé in the Journal of the French Philological Society. F. Müller gives a Grammatical Note of this Language, together with that of Ashánti, Akrá and Yariba in his Outline of Philology. Lepsius in the Preface to his Nuba Grammar remarks that it has two Prefixes, and a number of Suffixes; that it resembles the Bántu Languages in Nasalization of words, Vowel syllable-terminations, and Intonation; it has neither Preposition nor Postposition, but uses Nouns to supply their place; the Genitive stands before its governing Noun, and the position alone indicates that it is the Genitive. If it is indeed a Language without Accidence, it is not so because it is undeveloped, but because it is a decayed Language.

XXII. YARIBA.

Is the Language of the Eastern half of the Slave Coast, extending from the Atlantic on the South to the Quorra Branch of the River Niger on the North, from the frontier of the Ewé Language-Field on the West to the Basin of the River Niger on the East. It is a Language which is well

known, and the whole Field of which has been traversed, but if there is any want of clearness of idea regarding this Language, it arises from the multiplicity of Names rather heedlessly used. Koelle in his Polyglotta Africána gleaned from the abundance of Yariba released slaves congregated at Sierra Leóne no less than eleven varieties of names, for they cannot all be called Dialects, and recorded Vocabularies of Aku, Egba, Idsésa, Yariba, Yagba, Eki, Dsúmu, Owóro, Dsébu, Ife, Ondo. Baikie adds Ketu, Igboma and Ilórin. S. Crowther adds Ijamè, Efou, Idoko, Ayaji, Anagonu and Ayonu. Bouché adds Nago as a synonym of Yariba. Bowditch adds Hio: Donville Inongo. Clarke adds Vocabularies of Gingbe, Uieri, Uu, and Iao near Kotshi to the North. Raban gives his Vocabularies in Eyo or Oyo. D'Avezac gives a Grammatical Note of the Yebu. Sometimes Badagri is spoken of as a Language. Bunú on the River Niger, which will appear in the Niger Sub-Group with Kakanda, is notoriously a child of the Yariba. Some of the above names are Ethnological, some are Geographical; some, like Aku, are mere nicknames, from the mode of salutation; some are really Dialects. The whole are Yariba, and no other name ought to appear on the Schedule of Languages.

Bouché, a Roman Catholic Missionary, has contributed a Grammatical Note of what he calls the Nago Language, 1880, and a single Text, the result of personal local knowledge. He appears to differ considerably from all who have gone before him, of whose works he of course takes no cognizance. D'Avezac in 1841 published a Grammatical Note compiled from information gathered from a Yebu Negro at Paris. The people were not so well known then as now. Toy, a Professor in the Southern States of North America, contributed (1878) to the Transactions of the American Philological Association a Grammatical Note based upon S. Crowther's and Bowen's Grammars. Raban published in 1831 three volumes of Vocabulary and Sentences of the Eyo, compiled by him on the spot,

as a Missionary. Pott contributed a Grammatical Note to the Journal of the German Oriental Society, based upon Crowther's Grammar. Vocabularies have been supplied from different quarters, but are superseded by regular Grammatical works. S. Crowther, a Native of the Country, and Agent of the Church Missionary Society, published in 1843 a Grammatical Note and a Vocabulary: a revised and enlarged Grammar and Vocabulary upon the same basis was published by him in 1852, with introductory remarks by Vidal, Bishop of Sierra Leóne: this was followed by a Dictionary Yariba-English and English-Yariba, by the same Author. Bowen published at Washington in 1858 a Grammar and Dictionary. Wood, after a prolonged residence, in 1879 published a Grammatical Note on the construction of the Language. F. Müller has published a Grammatical Note of this Language with that of Ewé, Akrá and Ashánti in his Outline of Philology. Lepsius has a different Classification, and groups the Yariba with the Ibo of the Niger Sub-Group, in the Preface to his Nuba Grammar. It must be added that the Yariba is the every-day Language of teaching and preaching of a large Mission at Lagos and Abeokúta. The whole Bible is in the course of publication, but unfortunately not in the Lepsius' Standard Alphabet. The Yariba people are full of energy, and from their ranks several men have already sprung up of high attainments, and we may look forward to this Language being one of the most important in Western Africa. Johnson, himself a Native of Yariba-Land, writes to me that the Yariba Language is spoken not only in its own Country, but in many places on the Niger, and in parts of Central Africa. The Yariba are a Commercial people, and very enterprizing, and they often travel long distances. There is a Yariba Colony at Kanu in Hausa-Land, speaking their own as well as the Language of the Country. They form also a large portion of the population of Loko, the Ivory Market on the Binué Branch of the River Niger.

XXIII. EBE.

This Language is spoken North of the Yariba Language-Field on the banks of the Quorra Branch of the River Niger, to the North-west of the Nupé Language-Field of the Niger Sub-Group. S. Crowther mentions in his Journal 1859 that for the sake of comparison with the Nupé, which he was studying, he got a few words of Ebe, the bordering tribe. Koelle in his Polyglotta Africána gives a Vocabulary.

XXIV. KAMBÁRI.

Is still further North on the banks of the Quorra. When S. Crowther was at Nupé in 1859, he mentions that it was very amusing to hear some of his visitors join the business of compiling Vocabularies, and, when a word was given out in the Hausa Language of the Central Sub-Group, they would at once give the meaning in Nupé or Yariba, and, if their knowledge extended far enough, in Kambári also. In Baikie, the Consul at Lókója's Map, published by the Foreign Office, the name of the tract appears. At Busah, a place which will always be interesting as the scene of the death of Mungo Park, which was subsequently visited by Clapperton and Landers, it is mentioned that there is a mixed population of Borgu, Nupé and Hausa.

XXV. BARBA. XXVI. BOKO. XXVII. BORGU.

These three Languages form a little Cluster North of the Ewé and Yariba Language-Fields and South of the Quorra. Koelle in his Polyglotta Africána gives Vocabularies of the first two, and suggests the identity of Barba with Borgu. With regard to Borgu, S. Crowther in his Journal 1859 says that for the sake of comparison, and to

know whether Nupé stands in relationship with its neighbours, he got words of Borgu, of which Busah is a tribe on both sides of the Quorra. He states further on that there are Dialects of this Language, and that some of the tribe are Mahometan. Clapperton mentions that the Language of Busah is the same as the Language of the other people of Borgu, and appears to be a Dialect of Yariba. The value of this statement is weakened by the fact that he said the same thing of the Language of Nupé, which we know to be very different from Yariba. The name of the tract appears in the Map of Baikie above quoted.

XXVIII.—XXXVIII. YOLA, KASM, KOÁMA, LEGBA, KAURE, BAGBALEN, KIAMBA alias TEMBA, JELÁNA, GURMA, GURÉSHA, MOSE.

These eleven Languages compose Koelle's Cluster of North-eastern High Sudanian, for which Latham in his Comparative Philology 1862 substitutes the name of Kaure. If Koelle's name is too long, at least it explains what he means. Latham, in trying to be brief, has become obscure, as his name conveys no idea whatever. The Kong Mountains, of which so little is known, are at any rate the watershed betwixt the Rivers which empty into the Atlantic and into the Basin of the Quorra Branch of the Niger. In the Language-Fields of Ashánti and Ewé we have always had an unknown Northern frontier in the Kong Mountains: beyond them, and still South of the Quorra, extending up to the confines of the Súrhai Language-Field of the Central Sub-Group, is the Field of the Cluster which we now notice. When first I looked into the subject, as developed in Koelle's Vocabularies and on the Map of his Polyglotta Africána, I saw these names hovering like a covey of partridges over a totally unknown Region, untraversed by European step. I proposed to

omit them altogether, but I found that the Language-map had provided a habitat for them all upon independent evidence. This compelled me to admit them, and I have since found some additional notices of some of them in confirmation. XXVIII. Yola. XXIX. Kasm. The thread on which these two hang is so precarious that, but for the wonderful accuracy of Koelle in many other entries, I should not have admitted them. Kasm is said by Koelle to be also called Dsindsindsin, and I find Sansan in the proper place on the Map. XXXII. Kaure, the most important of the Cluster, is evidenced by Vocabularies of Bowditch, Clarke, Kilham and Norris. The names of Dagwamba, Fobi and Ingwa are connected with it. XXXIII. Kiamba is also known as Temba. XXXV. Jelána is identified by me with Kalanna, of which Vocabularies are given by Bowditch. To any one who knows the Arabic Written Character it will appear clear how the error arose in transcription. XXXVI. Barth supplies a Manuscript Vocabulary of Gurma, and it appears on Baikie's Map. XXXVIII. Mose is evidenced by Vocabularies of Bowditch and a Manuscript Vocabulary of Barth. The name Kumshallahu is connected with it. Christaller in his Ashánti Grammar and Dictionary alludes to this Country. It is the most Northern of those mentioned by Koelle, and touches the boundary of the Language-Field of Súrhai in the great Northern bend of the Quorra.

XXXIX. TOMBO.

It is very difficult to exclude this name, which is conspicuous on the Map on the bend of the Quorra Branch of the Niger, betwixt that River and the Mande-nga. Barth in his Travels mentions it in conjunction with the Gurma and Mose. The tribe was once powerful, but has suffered much from the Fulah invasions. Barth gives a Manuscript Vocabulary of this Language.

In conclusion, the notice of these Languages has a great importance as filling up a great blank in our knowledge. It is manifestly very imperfect, but it supplies a peg to hang further information upon. But for the Slave Trade, we should never have heard of their existence. We may expect that gradually members of these tribes will work their way from the Interior to the Coast. No doubt much more could be found out if sedulously sought for. At any rate, I have now concluded my Atlantic Sub-Group of the great Negro Group, and brought my reader down to the Basin of the River Niger. I feel instinctively that great objections may be taken to many entries in this Sub-Group, but it will only be for a time. I felt that Koelle's partridges might not settle in the Field to which the Pointer had directed my attention, and I might never get a shot at them. It is well to write about a Voice crying from the Wilderness, but in a book the purport of which is practical that Voice must come from a body with legs standing on Terra firma. Since I have completed the examination of the Language-Fields of the whole Continent, and traced so many of Koelle's partridges to their distant homes in the Negro and Bántu Field, corroborated by subsequent and independent evidence, I have conceived a great faith in his investigations. It was a book which on its appearance excited vague admiration in the unlearned, and suggested grave doubts to the instructed, but the more that Discovery has advanced, the fuller the testimony afforded to the genuineness of the work and the acuteness of the worker. It well deserved the Volney Crown, and I am trying to rouse up some one to deal with the released slaves at Frere Town and Zanzibár on the East Coast of Equatorial Africa in the same way.

landed at Sierra Leóne, where he received his education, and Priest's Orders in the Church of England. He was deputed thence to evangelize and civilize his own countrymen in Yariba-Land, and later to establish a new Mission in his Diocese of the Niger, which embraces the whole of this Section. Forty-four years have elapsed since his first visit to the Niger. Schön and Baikie have indeed greatly assisted, and many of the Bishop's subordinates, all of whom are Negroes, have co-operated, but speaking generally from the first to the last, S. Crowther's name will appear in connection with nearly every Language of the tribes who dwell on the Niger.

The history of the discovery of the River Niger belongs to this Century: its very existence was previously unknown. In 1805 Mungo Park, who had discovered the Headwaters of the Quorra Branch, known to him as the Joliba, perished at Busah, within the Language-Field of the Atlantic Sub-Group. In 1823 Clapperton worked his way from Badagri across Yariba-Land to Busah, and died. In 1830 his servant and companion, Lander, with his brother, again reached the Niger by the same route, and dropping down to the Sea reached the embouchure of the great River in the Bight of Biafra. In 1832 and 1833 Laird and Oldfield made the first ascent in a Steamer a short way up the Quorra. In 1841 the English Government despatched an expedition under Trotter, and S. Crowther and Schön were deputed to accompany it. Their Journals are of the highest value still. In 1854 Laird, under contract with the English Government, sent an expedition up the Binué Branch, and Baikie and S. Crowther accompanied it, and the latter's Journal lays the basis of our knowledge of the Languages of this Region. Since then, notably in 1857 and 1859, he has repeatedly been up and down the River, being on some occasions detained for long periods, which delays were utilized by him in studying the Languages. So great have been his services, that on my Motion in 1879 the Royal Geographical Society

presented him with a gold watch as a token of their approbation. At the Annual Meeting Lord Northbrook the President handed it to me to forward to the Bishop, and I was delighted in 1882 to see him wearing it, and showing it to his friends in England.

In addition to the Languages which may be called the indigenous Languages of this Field, three powerful Languages of other Fields, the Yariba of the Atlantic Sub-Group, the Hausa Language of the Central Sub-Group, both of the Negro Group, and the Fulah of the Nuba-Fulah Group, as well as Arabic of the Semitic Family, are used more or less extensively. The Hausa is the handmaid of Commerce: the Fulah of Conquest: the Arabic of Religion. It is a remarkable feature how polyglot the people are. It is mentioned that the Fulah King of Nupé can express himself with equal facility in Nupé, Hausa, Fulah, and Yariba, and being an educated Mahometan no doubt he knows something of Arabic. In the streets of Igbebe near the Confluence, S. Crowther mentions that in 1854 no less than nine Languages were spoken: he names them, and they are all well-known separate Languages. Johnson, Negro Archdeacon of the Upper Niger, this very year reports that no less than fifteen Languages are spoken at Lokója, his chief residence: he gives the names, some of which are Dialects. When the expedition of 1841 went up the Niger, they had with them interpreters in eleven Languages, only one of which is a Dialect. S. Crowther stated at a Meeting of the Royal Geographical Society that in the course of a journey of seven hundred miles he came into contact with no less than thirteen mutually unintelligible forms of Speech. This gives an idea not so much of the magnitude as of the diversity within a limited area of the Languages. But the names which have appeared in books exceed the actually existing Languages, and here as elsewhere the difficulty has been to reduce them, either positively or approximately, under well-recognized general names. Many

zealous friends of Missions on the other hand fancied that English and Yariba were the Languages of the Niger Basin.

My task has been greatly assisted by the Language-map of the Niger, prepared at my urgent request at the close of 1881 by the Bishop and his two Archdeacons: if not absolutely correct, it is a great advance towards correctness, and brings order and certainty into all ulterior inquiries. The labours of the Missionary are greatly impeded by this difference of Languages, as the Pastor of a Congregation on the Niger can no more be transferred from one post to another than can a Member of the Indian Civil Service be transferred from one part of British India to another without having his power of addressing the people destroyed. The Archdeacon of the Upper Niger mentioned in 1882 that at Lokója he preached apparently at the same time in English and Yariba. The School Master then and there took up his sentences and rendered them in Nupé, while the Native Pastor threw them off into Hausa, so as to get access to all the Congregation. In the American Colonies the class of Negroes called Ibo were well known in contradistinction to the Ako or Yariba, the Kongo, the Moko, and the Popo. Under this term Ibo were, till a very few years back, included all the Races of the Niger Basin, which no doubt are very different, having descended from different parts of the Interior at different dates.

I do not undervalue the important Journal and labours of Baikie, the Consul at Lokója, and the Journals and labours of Schön, an honoured Missionary of the Church Missionary Society; but still the clear light which we now possess is derived from the persistent and intelligent labours of Crowther, father and son, and Johnson, all Natives of Yariba-Land. It is delightful to think that in the first and second generation of released slaves men of Culture, Honesty, and high feeling of Benevolence and Devotion, should be found able and willing steadily to resist Cannibalism, Human Sacrifices, Witchcraft, and the gross

Immorality of the Niger Races, and to lead them on gently on the path of the only true Civilization, the Christian, while lawful Commerce, conducted by the United African Steam Ship Company, brings them into legitimate intercourse with the Natives of Europe. A Printing Press at Bonny, conducted by the Christians of this Mission, tenders in good style for all kinds of printing, Invitations to Dinner, and Ladies' Visiting cards, while in the neighbourhood human flesh is still sold on the shambles. I am taking steps to supply Lokója on the Upper Niger with a Printing Press also. Active exertions are being made to reduce to writing every one of the Languages, and to publish Religious and Educational books, Translations of the Holy Scriptures, Prayers, and Hymns, at towns, where there are five hundred *Chiefs*, each one of whom heralds his taking up office by sacrificing the life of three slaves, and whose departure to another world is accompanied by the same atrocious formality, in spite of the remonstrance of the Christian Missionary. So extraordinary is the narrow line of demarkation betwixt abominable iniquity and hopes of better things, that the Archdeacon of the Upper Niger reports this year that at the Mission House at Onitsha he saw and reproved a young man who only the previous day had charged his own mother with witchcraft, compelled her to drink the poison-test, seen her die, and laughed at the reproof given to him. In a few years all this will pass away under the light of publicity and self-interest. I cannot forget that in British India I have associated with respectable well-educated men who have taken part in the Immolation of Widows, have steadily for many generations killed all their female Children without shame or compunction, and buried lepers alive; and yet all this has passed away under the stern discipline of Christian English Law.

It is necessary to mention this, as Language is the important vehicle by which Civilization will be conveyed to these Races. How can they be improved, unless they are

spoken to? How can they be spoken to, unless men, capable of conveying the Arts of Peace, be instructed in their Language? How can they be instructed, unless it is found out what those Languages are, and earnest endeavours are made to furnish the material of teaching? To this one object three great English Societies, the Church Missionary Society, the British and Foreign Bible Society, and the Christian Knowledge Society, are lending their aid. It is a work of Patience, Love, and Time: the River Niger supplies a water-way, free from Cataracts, into the heart of Africa, by the Quorra Branch to Timbaktu, and by the Binué Branch into Regions imperfectly known by the exertions of Flegel. Year by year fresh Languages will come under subjection, new tribes into communication, as Commerce, and Missionary Effort, feel their way up the stream, establishing new Settlements, and organizing new Communities. The progress will be very slow, if, as now, so much has to be done by interpreters: a sermon preached through such a medium must lose nearly all its force, when it is remembered from what class such interpreters generally come, and the danger is lest a bad Creole Patois, a kind of Pidgin-Niger, spring into existence, sufficient for the rude purposes of Barter, or Service, but perfectly unfit to be the vehicle of Civilization, Evangelization, and Education, which is the nobler object of Language, and to which we are taught that every Language of the World can be adapted, if handled by an able and sympathetic Manipulator. The human string will give back every note, if properly tuned and harmoniously struck.

At the suggestion of Schön, I applied to the Secretary of State for Foreign Affairs for permission to examine the papers of Baikie, the Consul at Lokója, on whose untimely death his papers were sent to the Foreign Office, and whose name is always mentioned with reverence. By leave of the Librarian I was allowed to look through the drawers, in which Norris had left these and other papers, when he withdrew from his duties. I thus came upon the ashes, as

it were, of two great African Scholars, and I touched their papers with reverence. Baikie's papers had been examined by Kirk, who referred me to a contribution made by him to the Journal of the Royal Geographical Society in 1867. Notice is here made of Seventeen Manuscript Vocabularies collected by Baikie. From the Foreign Office I also received a copy of some printed Reports of Baikie in 1862, and a Map, which supplied new sources of information. Nothing is sadder than the fate of the Manuscript Notes of the African traveller, unless he has been fortunate enough to get safe home and live long enough to publish them. I have looked sadly at the mouldering and all but useless papers of Krapf, Rebman, Schlencker, and Reichardt. Barth's unpublished Manuscripts I fortunately traced to their hiding-place. Occasionally the question has arisen, whether such a one had left any Notes. We know that Overweg imprudently made no Notes, and Vogel's were lost. But really, if they are buried in a Record Office or Library in England, or stowed away in a Family Cabinet in some distant English town, they are as much lost to Science as if they had been strewn upon an African Desert, or burnt in an African Camp fire, or eaten by African white ants. If any one has under his keeping packets of Manuscripts of a deceased traveller, let him at once bring them to light. In Baikie's letters to the Foreign Office he alluded to other Languages, of which he had collected Vocabularies, in addition to the seventeen quoted by Kirk, some of which I have traced and entered on my Schedule. Of the seventeen I have traced to their home ten, leaving seven still in the Limbo of uncertainty. Are they Dialects of Nupé or Hausa, or independent Languages? An inspection of the Vocabularies by Schön, or some other practised Scholar (if any exist in Europe), might solve the difficulty; but the Manuscripts themselves have disappeared. They are not in the Foreign Office, nor in the Royal Geographical Society, and as all the deceased's effects were sold by Auction, they seemed hopelessly lost.

At the suggestion of Kirk I wrote to his sister in the Orkney Islands, and at once received a large Collection of Vocabularies, one of which bore Kirk's endorsement, showing that I was on the right track, but the much-wished-for Vocabularies were not forthcoming. A further search is promised, but I have to go to the Press with my duty unfulfilled to this distinguished Scholar. I can only record the names of the Vocabularies which were seen by Kirk, who arranged Baikie's papers after his death, and which are neither forthcoming nor identified. I. Towáni. II. Niryom. III. Kattab. IV. Wura. V. Gadde. VI. Gulenya or Agu. VII. Ungwoi. All these tribes or towns are indicated on Baikie's Map; but without an inspection of the Vocabularies or collateral evidence it is impossible to enter them on my Schedule either as Languages or Dialects. I have taken measures to have printed and circulated among all the Agents of the Church Missionary Society on the Niger (and indeed wherever they are to be found in Africa), Printed Lists of Test-Words and Sentences, compiled some years ago by the Bengal Asiatic Society for the purpose of ascertaining the Languages of British India, which measure eventuated in an admirable volume published by a late Lieutenant-Governor of Bengál. Each sheet is ruled so as to contain six Languages, and those which are cognate to each other should be entered on one sheet. Care is to be taken to exclude all Loan-words, and to enter only the pure words of the Language: one System of Transliteration is to be used by each Compiler: if he does not adopt the Lepsius' Standard, as he ought to do, he must explain his system and adhere to it. If this measure be carried out, in a few years we shall have every useful Language represented by a genuine specimen, compiled upon uniform principles, upon the basis of the same Materials, and this will prove a decided advance of our knowledge.

The Languages of the Western Section of the Niger Sub-Group are the following:

I. Idzo.
II. Izekíri.
III. Ibo.
IV. Kukurúku.
V. Igára.
VI. Igbíra.
VII. Kakanda.
VIII. Nupé.
IX. Awáre.
X. Asu.
XI. Gbari.
XII. Yasgúa.
XIII. Dsába.
XIV. Doma.
XV. Michi.
XVI. Juku.
XVII. Boritsu.
XVIII. Afu.
XIX. Mbaríke.
XX. Jaráwa.
XXI. Kadara.
XXII. Daróro.
XXIII. Kwana.

I. IDZO or IJO, OJO, EJO, IYO, UDZO, ORU.

Is the Language of the Delta of the River Niger. The similarity of the name had led to confusion with its neighbour the Ibo. Moreover, as foreigners ascended the different mouths, they naturally called the Language spoken by the name of the place, Bonny *alias* Obani, Okulóma and Okolobá; Brass *alias* Nempe and Itébu, New Kalabár, Akassa, Okrika, which are but Dialects (if indeed they rise even to the importance of Dialects) of Idzo. It is spoken to the extent of one hundred miles from the mouth of the Nun Branch of the River Niger: how far it extends to the Right and Left is quite uncertain, but one hundred and fifty miles at least along the Coast. Within the Idzo Language-Field many of the Ibo-speaking Races reside; an instance of the confusion is given by Dandeson Crowther, Archdeacon, in 1880. He read prayers at Okrika in Ibo, preached in Yariba, his own Native Language, but his Sermon was doubly interpreted Right and Left, Ibo to those who understood

that Language, and in the Okrika Dialect of Idzo to the others. In addition to the above names, I read of a tribe called Egen, and another called Sobo, and a third called Ogbujan, and a fourth called Mbofia, and a fifth called Alége, speaking Dialects of the Idzo, or at least supposed to do so. Koelle, Baikie, Daniell, Clarke, Norris, supply Vocabularies under different names. Okori and Egbéle are added to the names already recorded. Gradually we shall know clearer the value of the entries. Each tribe is called by a different name by each of their neighbours: they may be mere synonyms or names of towns, or possibly totally distinct Languages. Köler, a German Doctor, in 1840 published a work of more pretence, but in reality only a Vocabulary of the Bonny or Okulóma Dialect with German renderings. Carew, a Negro Missionary, published 1864 a Primer and Texts in the Bonny Dialect, as well as Educational and Religious works. Taylor, a Negro Missionary, a Primer in the Akassa Dialect. Johnston, a Native Missionary, published similar works in the Brass Dialect. The time has come for definitely accepting one Standard Dialect, and translating a Gospel in it, which will fix it as a literary Language. It is mentioned that there is no word for Girl or Sister, and the School fees are demanded for woman-boys. This is a Language likely to develope into a powerful and wide-spread Vernacular. The Brass Dialect appears to be taking the lead, as the Church of England Prayer-book has been translated into it, and the Church Services are conducted in this Dialect. This is a great guarantee of the Dialect used being intelligible to the people. A Translation Committee has been formed of ten men and two women under the superintendence of the Negro Pastors and Negro Archdeacon for the revision of the Prayer-book, before it is printed in the local Press, and the Translation of the Scriptures will be commenced. Words and idioms are thus secured according to the usage of the Country, and as this Committee represents the

people of the Country, whatever is translated will be thoroughly understood and subjected to a strict test. An interesting Linguistic fact came to light in the course of these operations, that the Language spoken by the people was a modern form of an older Language still spoken by some of the older people, whose brains were at once picked to collect Vocabularies, Fables, Traditions and Proverbs. The Pagan Priests use this Archaic Language in their Sacrificial rites, and it is deemed a Sacred Language. Here we have instances of two Phenomena. An old Language becoming useless and unintelligible by lapse of time, and therefore monopolized by Priests and called Sacred. Have we not heard of some such a Phenomenon in connection with Latin, Greek, Sanskrit, Pali, and Old Slavonic? The second Phenomenon is that educated Negroes are of their own accord prompted to discharge the duties of Dialect Societies and Folk-lore Societies. These little side-views of the Negro Character are most interesting, as suggestive of intellectual power and a capacity to assimilate a higher Civilization.

II. IZEKÍRI or TSHEKERI, DSEKIRI, called also BENIN, BINI, IWINE.

Is spoken in the District called Wari, to the West of the Idzo Language-Field, and bordering on the Yariba Language-Field, with no known Northern boundaries. D'Avezac, Baikie, Kilham, Clarke, Norris, Laird, Oldfield, and Koelle, give Vocabularies in some of the above names, to which must be added, under the same reservations as expressed regarding the preceding Languages, the names of Oloma, Ihewe, Obiakba. S. Crowther confessed that he knew nothing about it, and, as the Language-Field lies off the great high water way of Commerce, it is possible that twenty years hence we shall know little more than we do now, for no European establishment will ever be made in so unhealthy a tract.

III. IBO or EBOE, IGBO.

Commences at the apex of the Delta of the Niger, occupying both banks for a length of sixty miles, with a large and unknown extent into the Interior on the Left or Eastern bank. There appear to be four Dialects, I. Isoáma, II. Elugu, III. Abadja or Aro, and IV. Abo, but the first has been accepted as the literary Standard and the leading form of speech among all the tribal subdivisions: it has a considerable extra-Territorial usage beyond its natural frontiers. The Isoáma Dialect is said by Baikie to be the most widely diffused, softest and best. S. Crowther adds that natural speakers of other Dialects will learn to speak in this, while natural speakers in this will yield to no other: hence Translations in Isoáma are universally received, but, where there are words actually different, or so disguised by change of orthography or pronunciation as to appear to be so, the Dialectal word is entered in brackets as a gloss. The danger is that names may be entered under Ibo, which properly belong to one of the other Languages, because, as already stated, all the slaves who came from the Niger were in America called Ibo, but Clarke, who supplies most, and indicates the Ibo Country, had very wide and lengthy experience, and knew what he was about. The following names are provisionally attached to this Language-Field under the usual reservations. Isiel, Apa, Uhobo, Ndoki, Okkiri, Bretshi, Enishi, Amitsh, Oss, Nkissi, Loopa, Orata, Grou, Niko, Alugieka, Oboya, Obagwa, Ogali, Ogi, Olugu, Omowo, Owa: of all these, either Numerals or short Vocabularies are supplied. Nothing but local inquiries will clear up the uncertainty, but as regards this Language much may be hoped. S. Crowther with the help of Native Pastors printed two Primers, which were superseded in 1861 by Schön's Grammar, a most satisfactory work based on original

Materials, Translations of Common Prayer, and Matthew's Gospel by Taylor, a Native Pastor. To this has succeeded Translations of a large portion of the New Testament, and a considerable amount of Educational Vernacular literature by several Authors, all belonging to the Mission. Vocabularies had been supplied by Clapperton, Kilham, Koelle, Norris, Baikie, Laird, and Oldfield, as well as Clarke already alluded to. A copy has reached me, while I am writing this Chapter, of an Ibo-English and English-Ibo Vocabulary of considerable size, which I have assisted S. Crowther to get printed by the Christian Knowledge Society, under the Editorship of Schön. F. Müller in his Outline of Philology has given a Grammatical Note on this Language, and Lepsius passes it in Review in the Preface to his Nuba Grammar. No doubt it is the chief indigenous Language of the Niger. Schön draws attention to the existence of Tones, as differentiating the meaning of words. The Elugu Dialect is highly diluted with the admixture of the Language of the people residing on the other side of the Niger, who have migrated into Ibo-Land. Johnson writes that these Colonies come from Ado, which is the same as Kukurúku, and Benin, which is the same as Izekíri. It is clear that our information is not accurate as yet. At any rate, there are twenty large towns and villages where the people speak the Elugu Dialect of the Ibo Language, and the people who are used to the Isoáma Dialect understand the Elugu with difficulty. The Book of Common Prayer has been translated and is under revision for the Press.

IV. KUKURÚKU.

Is the name of a tribe occupying a narrow strip of land on the Right bank of the River Niger opposite to Ida. S. Crowther tells us in his books, and he repeated it to me personally, that they are so called from their peculiar habit of calling out to one another in an unintelligible sound, as

if a cock were crowing: he confessed that he knew nothing of, or about the Language. There is no doubt however of its existence, as Johnson mentions it as one of the fifteen spoken in the streets of Lokója. It is so entered in the Language-Map of the Niger supplied by S. Crowther last year. North of Benin I find on the Map the name of Ado or Edoh, and S. Crowther in his Journal of 1854 writes of the natives of the Right bank speaking Ado, and on the Map accompanying his Journal the word Ado covers the space assigned to the Kukurúku in the Language-map, so I conclude that they are identical. Baikie distinctly connects them together. I urged upon Johnson to get some information, as obviously he has persons speaking the Language under his hand. The Country is described as hilly and lies along the banks of the great River, and cannot be overlooked. Johnson in reply to my query writes that the name of the people is Ikpere, and that they are called by their conquerors Kukurúku, because they are as easily captured as a cock. The Ikpere do not like being so called; and nothing is known about their Language, but endeavours are being made to collect a Vocabulary.

V. IGÁRA or IGÁLA, and AKPOTTO.

Is spoken on the Left bank of the River Niger, North of the Ibo Language-Field, one hundred and ten miles as far as the confluence of the Quorra and Binué, and further up inland on the Left bank of the Binué. Ida is the Capital of this Territory. S. Crowther considers it to be a mixture of Yariba, his own native Language, and the original Akpotto, the natives of Yariba having presumably immigrated and become amalgamated with the indigenous tribes, or at least the earlier arrivals. At Ala both Ibo and Igára are spoken, as the people mix one with the other on this the boundary town. It is noteworthy that S. Crowther, though a Yariba man, spoke with them through a Hausa interpreter: he gives in his Journal a few short

Sentences of Yariba and Igára for the sake of comparison. Koelle and Clarke give a Vocabulary, and Coomber, a Negro Pastor, published a Primer and some Translations of the New Testament in 1867. This is a very fair beginning, but more must and will be done, as the Language-Field occupies a most important position, and is readily accessible. I am glad to hear from Johnson that Williams, a Negro Catechist, has collected a large number of words to form a Vocabulary.

VI. IGBIRA.

Consists of two Dialects, (1) Panda, (2) Hima. Igbira-Panda, called Koto by the Hausa, and Kotokóri by the Yariba, is spoken on the Right bank of the Binué just above the confluence, but, when their Country was overrun by the Fulah invaders, the tribe migrated across the River into the Country of the Akpotto, mentioned above as speaking the Igára Language. The original Language-Field used to extend fifty miles along the Binué, the chief town being Panda: the people are Pagan, but friendly. The Igbira-Hima are on the Right side of the Niger betwixt Ida and the confluence. Koelle and Clarke give Vocabularies, the former one of Igbira and one of Igu, the chief town. Coomber, a Negro Pastor, in 1866 published a Primer accompanied by a Vocabulary Igbira-English and English-Igbira. Williams, a Negro Catechist in charge of Gbebe on the Left bank of the River Niger below the confluence, has lately made Translations into Igbira, some of which are used in Divine Service, and thoroughly understood. Other Educational and Religious Works have been prepared, and will shortly pass through the Press. There is good hope therefore for this Language, which is important from its position. Johnson considers that the Hima is the original or "Home" Dialect, and the Panda only a Dialect of the Hima. . Johnson reports that Williams has prepared a Primer, and a Translation of the Book of Common Prayer.

VII. KAKANDA.

Is a Language presenting some difficulties in the treatment. S. Crowther remarks that the tribe has been so driven about, that it is difficult to ascertain the limits of their Territory: they used to inhabit the mountain range on the Right bank of the Quorra to the boundaries of Nupé, and here he came into contact with them when in 1871 he marched from Lokója to Bida, and in his account he has a bad word for the people of Kakanda, and in this quarter they appear in the Language-map sent to me in 1881 by D. Crowther. Then again S. Crowther in his Journal of 1854 describes the Language as being "a Dialect of Yariba," and in his Yariba Grammar as being "a child of Yariba;" but this is not quite the case. Baikie tells us that Kakanda is not the native name, and that in that term are included three distinct tribes, Basa, Ishabe and Bunú, differing from each other in Language and tribal marks. Schön in his Journal 1842 remarks that the inhabitants of the hills behind Lokója speak Bunú, and S. Crowther verbally told me in 1882 that Bunú is a corrupt Yariba, and a Primer of Bunú-Yariba was prepared by a Negro, Thomas, but not printed. S. Crowther further informed me that Kakanda is an admixture of Bunú and Nupé. Upon this basis Kakanda can provisionally be admitted as a separate Language, occupying a transition position betwixt Yariba and Nupé, which its Geographical position quite supports. The names in connection with it are Basa, Eki, probably tribal divisions; Ibbodah, the name which they call themselves; Shabbe or Ishabe, the name of the tribe or Language. Vocabularies are supplied by Norris, Baikie, Laird and Oldfield, Koelle and Clarke; but nothing further has yet been done, but I am hopeful that, as their habitat is so near to Lokója, and their Language is one of the fifteen spoken in that Market, we shall learn more about it. S.

Crowther remarked that they all understood Yariba, which renders their claims not very urgent. Johnson mentions that at one of his Services at Lokója one of the leading women of his Congregation brought into the Church about a dozen of her countrywomen who had come from the Bunú Country. After the Service, the Archdeacon asked them to tell him something of what they had heard, and they did so, as their Language of Bunú was but a Dialect of Yariba.

VIII. NUPÉ or NUPI, NYFE, NYFFÉ, NUFI, TAPUA, TAPPA, JAFFA.

Is a most important Language-Field, situated between the Yariba Language-Field on the South and the Hausa Language-Field on the North, on both banks of the Quorra Branch of the River Niger, and composing an independent Fulah kingdom, the capital of which was formerly Rabba, and is now Bida. It has three Dialects: I. Gbedéghi, II. Bini, and III. Basa-Komi. The two former combined form the literary Standard. It has a breadth of twenty-five miles towards Yariba, and a length along the River of one hundred and sixty miles. Its Northern boundary is uncertain. The Court and many of the population are Mahometan, and the Language is spoken down the River Niger owing to the number of Nupé Slaves. At Lokója, at the confluence, Nupé is the principal Language, though others are spoken. The real difficulty is to dispose of all the names which are more or less connected with this Language-Field. Biyáni, Esitáko, Kupa, Eregba, Kamúku, Daffi, Iapa: they may mean nothing or they may mean a good deal. I must leave it to Time to decide.

The Basa Dialect of Nupé or Basa-Komi, requires a separate notice. It has no connection with the Basa already mentioned in connection with the Kakanda Language: it is spoken on the Right bank of the Binué, just

above the confluence. S. Crowther calls it a distinct Dialect of the Nupé, and he was well acquainted with that Language, and visited the Basa in 1854. Johnson writes that it is a mixture of Nupé and Igbira. He mentions further that this Country had been overrun by the Fuláh, and that they had crossed the Binué to the Akpotto Country.

Clarke, Kilham, Koelle, Norris, Laird and Oldfield, Clapperton, Baikie give Vocabularies of Nupé, the value of which is superseded by S. Crowther's Grammar and Vocabulary compiled on the spot and published in 1864 with a Preface, in which he describes the affinity of this Language to Yariba, and the Loan-words of the Hausa. He remarks on the importance of the Tones, and the necessity of Tone-marks to prevent great mistakes in reading. F. Müller in a letter to my address remarks that Nupé is an intermediate betwixt Ibo and Yariba. In correction of the Classification given in his Universal Ethnology he proposes one Class to be called the Ewé-Ibo Cluster, or the Languages of the Slave and Gold Coast; for in this Cluster there are three subdivisions which it may be convenient to note here without comment, as my method of treatment is Geographical: I. Ashánti, Akrá, Ewé, Yariba, II. Efík, III. Ibo-Nupé. Johnson reports that he has compiled a Reading-Book and Translations of Catechisms, and that Paul, a Negro Catechist, had translated portions of the Common Prayer and the Four Gospels, which were ready for the Press.

IX. AWARE.

Baikie mentions that there was a curious tribe whose habitat was between the Bunú and Yariba, of whose Language he had compiled a small Vocabulary, which however is not forthcoming. It is duly entered in the Map, and cannot therefore be omitted.

X. GBARI or GWARI.

Among the fifteen Languages mentioned by Johnson as being spoken in the Market-place of Lokója is the Gbari. Baikie mentions it as the largest and most important of all the Countries North of the Binué, part of it is tributary, and part independent. The Gbari slaves are very much prized. The Language is described as connected with Nupé. Baikie had collected a Vocabulary, which is however not forthcoming. Koelle in his Polyglotta Africána gives a Vocabulary of Goali with two Dialects, which may possibly be identical.

XI. ASU.

Baikie mentions that between Nupé and Kambári is an aberrant tribe of Nupé, called by the Nupé Ebbe, and by the Hausa Abewa. The Language is nearly connected with Nupé. No specimens however have passed under my eye.

XII. YASGUA or YASKWO.

Koelle in his Polyglotta Africána gives a Vocabulary of this Language, and Baikie mentions that he also collected one, but it has not reached me. The habitat is well identified on the Map prepared by Baikie in one of his tours, and printed with a file of Foreign Office Correspondence, a copy of which was given me by the Foreign Office.

XIII. DSÁBA.

Koelle in his Polyglotta Africána gives a Vocabulary of a Language called Ham or Dsahám, called Dsába by the Hausa. Baikie mentions that he had collected a Vocabulary of the Zhába, and it appears on his Map above mentioned.

XIV. DOMA.

Is the Language spoken by a tribe residing on the Right or Northern bank of the Binué Branch of the River Niger. They were visited by S. Crowther and Baikie in 1854, and the former in his Journal gives a considerable Vocabulary, and tells us that the tribe is named Agatu, and that they had been driven across the River by the invading Fulah into Akpotto Land: the Language has decided affinities with Yariba, both in formative prefixes, construction of sentences and roots, and probably has admixture of other Languages. Specimens of Translations were made by S. Crowther, and handed to Baikie, but I have been unable to trace them. No other Authority mentions this Language. Baikie mentions two mutually unintelligible Dialects, I. Doma, II. Arago.

XV. MICHI, MIDSI, MBIDSI.

Is the Language spoken by a tribe, dwelling on the Left or South Bank of the Binué, and is described by S. Crowther, who with Baikie visited them, as being quite peculiar to itself: the Language-Field lies to the East of Akpotto Land: on the West it has the Juku: to the South. its boundaries are quite unknown: a straight line would cut the Cross River in the Eastern Section of this Sub-Group, and it seems strange that this very inconsiderable distance has never been traversed, or at least no European has come in contact with a person who has crossed. Part of the tribe are independent, and part pay a tribute to their neighbours on the East. S. Crowther in his Journal 1854 gives a scant Vocabulary, and Specimens of Translations were made, and handed to Baikie, but I cannot trace them. Bleek on comparing the Vocabulary with that of the Tiwi, supplied by Koelle in his Polyglotta Africána, discovered, that with very slight Dialectal differences they were identical. They are called Akpa or Apa by the Ibo.

XVI. JÚKU or DJÚKU, DSÚKU.

This is the Language of the Wakári, the people of Kororófa: it is interesting, as at this point the lines drawn from Central Africa by Barth and Vogel touch those of S. Crowther and Baikie, who came from the South. The Language is also called Akpa, but the people call themselves Baibai. The Language-Field is bounded on the West by the Michi, on the East by the Language-Field of Adamáwa of the Central Sub-Group, on the North by the River Niger, and on the South by unknown tribes: a straight line drawn would reach the Kamerún Mountains within the limits of the Bántu Family. Koelle in his Polyglotta Africána gives a Vocabulary. It is stated that they have been reduced to servitude by the invading Fulah, and are a leaf-wearing people. Some of them have found their way direct to Cross River, and got as far as Fernando Po Island. Baikie and S. Crowther appear to have collected no Vocabulary. Baikie in his Journal alludes to the existence of Dialects. Barth in his Travels tells us that there are certainly several distinct Dialects, that he wrote down some hundred words, which he is satisfied differed little from the Language of the Wakári, or Juku; but I have been unable to trace this Vocabulary. Koelle in the Polyglotta Africána gives a Vocabulary of a tribe called Afudu, who are Cannibals, and entirely nude, whose position seems to connect them with the Juku.

XVII. BORITSU.

Koelle in the Polyglotta Africána gives a Vocabulary of this Language, and the habitat of the tribe has been sufficiently identified North of the Binué to admit it on my list, but nothing further is known.

XVIII. AFU or EKPE.

Among the fifteen Languages spoken in the Market-place of Lokója, Johnson mentions the Afu, a name which

was new to me. I wrote to him for further information: he fairly confessed that he knew nothing about it. Baikie, who was long Consul at Lokója, mentions it in his Grammatical Note of Hausa and Fulah, and Rohlfs on his expedition to the Binué mentions it just above Lokója, and places it in the Map of his published work with the alternative name of Ekpe, and in Johnson's Language-map I find it in the same place with the alternative name of Èpe. No Vocabulary is given, but there is doubtless a form of speech. Whether it is an independent Language, or a Dialect of some other Language, Johnson will soon find out.

XIX. MBARÍKE.

Koelle gives in his Polyglotta Africána a Vocabulary of this Language. The slave who was his informant described his journey through Igbira Panda, Igára and Ibo to the sea, leaving little doubt as to the Region from which he came. The Geographical position has been distinctly pointed out.

XX. JARÁWA or DSARÁWA.

Koelle in his Polyglotta Africána gives a Vocabulary of this Language, and its habitat is fixed on the Map.

XXI. KADARA. XXII. DARÓRO or 'AYA. XXIII. KWÁNA.

May be added. Manuscript Vocabularies of the first two by Baikie are reported to have existed, though they have disappeared. A Manuscript Vocabulary of the third is among the unedited Vocabularies of Barth: of all three, the habitat is satisfactorily evidenced.

On the whole, this is a Region full of hope: it is the one in which the Intellect of the cultivated Negro will have free scope to distinguish itself. One German explorer has contributed much of Geographical interest, and no doubt something of Linguistic interest will be gathered

from his Narrative when published. I allude to Flegel, who as the reward of steady and continuous labour has this year succeeded in tracing the Binué Branch of the River Niger to its source.

II. EASTERN SECTION.

It was plain sailing up the Niger in the Western Section, piloted by S. Crowther, but the navigation of the Cross River on the Eastern Section is exceedingly difficult. It presents a very narrow front to the Bight of Biafra from the River Antonio, where it impinges upon the Idzo Language-Field of the Western Section to the Kamerún Mountains, at the base of which unquestionably Languages of the Bántu Family are spoken. Following the course of the Cross River upwards, we come upon the names of Languages the existence of which is certified by the statement of Goldie, a Presbyterian Missionary, stationed many years at Duke Town, but they are names without any Vocabulary. Penetrating further into the unknown Interior, we have to find, as best we can, a habitat for tribes of which we possess Vocabularies compiled by Koelle and Clarke, both trustworthy informants. The latter indeed deserves special credit, as he resided many years at the Island of Fernando Po, just opposite, and availed himself of his great opportunities.

The shape of the Language-Field of the Eastern Section is therefore like a funnel with a narrow mouth to the Sea but widening in the Interior. Its frontier marches on the West with the Eastern Section into totally unknown Regions, and to the North it has no known boundaries, until some adventurous traveller finds his way from Michi-Land on the Binué Branch of the River Niger due South to the great Southern curve of the Cross River. To the East a great difficulty presents

itself, for the Eastern limits of this Section of necessity march with the frontier of the great Bántu Language-Field of South Africa, somewhere along the watershed of the Romby Mountains, whence flows the Rio del Rey to the Sea. Clarke, who speaks with authority, writes that up to these Mountains the Isubu Language of the Bántu Family prevails. If we could follow the Basin of the Cross River, we might find some Ethnological frontier-line, as we do most decidedly on the Northern frontier of the Bántu Family on the East Coast, where it impinges on the Hamitic Group, but there is no such marked separation known to us on the West Coast betwixt the Bántu and Negro Languages. Lepsius, Bleek, Norris, and Logan would have it that there is in fact no such sharp Linguistic separation at all, and in fact Bleek does include the Niger Languages, Gold-Coast Languages, and Sierra-Leóne Languages in his list of Bántu Languages. Lepsius does not go so far as *that*, but F. Müller draws a distinct line, and in this work I have accepted F. Müller as my guide, without prejudice to the results of future investigators. On the Sea-Coast, as stated above, we have the Dualla and Isubu Languages of the Bántu Family sharply divided by the Rio del Rey from the Efík and its cognates of the Negro Group. From this point I have to draw an imaginary line West of the Romby Mountains till I meet the supposed upper waters of the Cross River, and then strike off North-East to the frontier of Adamáwa on the Binué in the Central Sub-Group. However arbitrary this may be, something of this kind is necessary, for just at this point another covey of Koelle's partridges are seen on his Language-map, and unlocated Vocabularies hovering over unexplored Regions. In addition to Koelle, Clarke supplies a score of names with short Vocabularies assigned in a general way to tribes living North and East of the Kamerún and Romby Mountains. My method appears to me to be the only one to secure certainty. Every one of Koelle and Clarke's

Vocabularies are appropriated, as far as a resting-place can be found, most of them South-East of this imaginary line in the Northern Sub-Branch of the West Branch of the Bántu Family.

Baikie, who resided a considerable time at Lokója, and made a voyage of discovery up the Binué as far as Adamáwa, in one of his despatches to the Foreign Office 1862 remarks that, while the inhabitants of the Sudán were all Negro, all the tribes South of the Binué were more or less connected with the wide-spread Bántu (called by him Káfir) Race, and that the limits of the spread of the Mahometan Religion very nearly coincided with the line of demarcation betwixt the two Races. He seemed to think that the Negro mind was more susceptive of the Mahometan idea than the Bántu. At any rate, the line betwixt the Languages of the Negro Group and Bántu Family must run somewhere in this direction, and I have struck a line across without prejudice to the results of future discovery. It has caused me great anxiety, and I feel rather ashamed of this Section. There is only one Language with a Grammar and Dictionary, the Efík: all the rest are either Goldie's shadows without substances, *i.e.* Languages of unquestionable location without Vocabularies, or Koelle and Clarke's substances without shadows, *i.e.* Vocabularies without unquestionable locations.

Clarkson in his History of the Abolition of the Slave Trade mentions that as many slaves were annually deported from Bonny in the Idzo Field, and Old Kalabár River in the Efík Field, as from all the rest of the Guinea-Coast together. The consequence is that no great Kingdom exists in this quarter, but there are numerous petty tribes, each speaking their own Language. Goldie remarks that there were within a radius of one hundred miles from Creek town eight different tribes with as many distinct Languages. In the Interior there would be many more. Goldie had peculiar opportunities of noting the difference of the Languages of this Sub-Group and of the Bántu

Family, and he had read up all the literature on the subject. He remarks that Prefixes and Alliteration were found in some, if not in all, of the Languages, and no such marked Linguistic line could be drawn as attempted, and as these tribes were all evidently of the same Race, experience would lead him to infer that these Languages must possess many affinities. There the matter must for the present rest.

The Languages are as follows:

I. Efík.
II. Kwa.
III. Andóni.
IV. Akáyon.
V. Uṣahádet.
VI. U'wet.
VII. Umon.
VIII. Akurákura.
IX. Moko.
X. Atam.
XI. Okam.
XII. Eafén.
XIII. Ekatamfúlu.
XIV. Nki.
XV. Mbofon.

I. EFÍK or OLD KALABÁR, KALBRÁ, KALABÁ.

Is the chief Language of the Estuary of the Cross River, of which Duke Town and Creek Town are the chief places. The United Presbyterian Mission has been settled here many years, and to it we are indebted for a long series of publications, Religious and Educational, and Vocabularies. Koelle, Kilham, and Clarke have supplied Vocabularies. Other names must be mentioned as included in this Field under the usual reservations: Anan, Ipe, Jinimiya, Kimbo, Kosse. There are two Dialects, I. Ibóko, which is the Standard, and II. Ibíbío. In 1857 Goldie of the above-named Mission published a Grammar and Texts, of which a second Edition appeared in 1868 at Edinburgh, and in 1874 the same Author published at Glasgow a Dictionary Efík-English and English-Efík, with a Preface descriptive of the locality, and the neighbouring Languages,

and valuable remarks upon African Languages in general, and the mode of Transliteration. His predecessors Waddell and Edgerley had been at work collecting Materials since 1846: both these books have the advantage of the long local and personal experience of the compiler. F. Müller in his Outline of Philology gives a Grammatical Note of this Language, and Lepsius in the Preface to his Nuba Grammar passes it under Review: it obviously occupies an important position on the very frontier of the Bántu Family. It is essentially a Prefix-Language, but Lepsius admits that the Nominal Prefixes do not serve to differentiate Classes, as in the Bántu Family, but generally to indicate the derivation of the Noun from Verbal Roots. The Genitive follows the Governing Noun without any connecting particle: there exists a distinct Euphonic Concord in the Conjugation: there are no Tones. Of this Language we have all the information that we could desire. The Vocabulary of Anán supplied by Koelle in his Polyglotta Africána is connected with this Language.

II. KWA or QUA.

Is different from the Efík and is spoken to the South of that Language more immediately on the Coast. It is stated that the Efík are immigrants from the Interior, and that the Qua are the indigenous inhabitants: this means only that the Qua began to move down the River earlier than the Efík. Its Western boundary is said to be the River Upobo, and it extends thirty miles up the River. Baikie remarks that they are called Abakpa or Akwa or Kpekba. Goldie in his Efík Dictionary, and Robertson in his Notes of Africa, give Vocabularies.

III. ANDÓNI.

Is spoken to the West of Kwa along the Sea-Coast, limited on the West by the River Antonio. Baikie re-

marks that beyond Okrika of the Idzo Language Andóni, a distinct Language, is spoken. This is confirmed by Köler, a German Doctor, in his book on the Bonny Dialect. This writer lived some years at Bonny, and published a Vocabulary, but he remarks that the Andóni Language is quite unintelligible, difficult to learn and difficult to pronounce. This leaves no doubt that it was not a Dialect of Idzo. Clarke gives the Numerals: there is no other specimen of the Language.

IV. AKÁYON. V. USAHADET. VI. UWET. VII. UMON or BOSON or YALÁ.

Are mentioned as Languages adjacent to Efík by Goldie in his Efík Dictionary. Of the first and third he gives Vocabularies; of the second he locates it near Backasey, but there is no room on the Language-map to express it. The existence of the fourth is confirmed by a Notice in the Proceedings of the Royal Geographical Society. Edgerley, who had been up the Old Kalabár River, states that his acquaintance with the Umon Language was very imperfect. As he does not supply a single word, we cannot credit him with any knowledge of it at all.

VIII. AKURÁKURA or EKUNÁKUNA or AKUNÓKUNO.

Are different names representing a Language spoken on the great Southern bend of the Cross River. The locality is identified. Koelle and Clarke give Vocabularies. Koelle writes the name also as Agurágor, which is clearly identical with the first of the three names. In the Proceedings of the Royal Geographical Society this last name is written Okúriké: these variations are the lamentable consequence of the absence of one fixed Standard of Transliteration.

IX. MOKO or MOKKO.

This is the name by which all the Negroes who came from this Region were called in America, and subsequently in Sierra Leóne; and Koelle enters sixteen names of Languages in this Class, but gives no special Language with that name. Of these names I have been obliged to reject some, and some are unquestionably Bántu, such as Diwála and Isubu. But the name Moko appears on the Map conspicuously within the area of the Eastern Section of the Niger Sub-Group, and Oldendorp, Kilham, Norris, Clarke give Vocabularies, which it is impossible to pass over. Clarke specifically attaches his Vocabularies to a large district up the Old Kalabár River, and inland from Efík and the Romby Mountains.

X. ATAM or OTAM or UDOM.

This is the name by which the representatives of eight tribes were called in Sierra Leóne, but it is expressly stated that they do not call their Country so. It is quite possible, therefore, that the term may be a nickname, like that of Aku is of the Yariba from their form of Salutation. Koelle gives a Vocabulary of Udom, and there is no difficulty in identifying it with a Vocabulary given by Clarke of Otam with the information that it is in Moko, near to Ekunákuna, on the Cross River.

XI. OKAM. XII. EAFEN. XIII. EKATAMFÚLU. XIV. NKI. XV. MBOFON.

These five Languages are represented by Vocabularies in Koelle's Polyglotta Africána, and the habitat of the tribes is sufficiently identified. Okam and Nki appear on the Language-map, but in the limited space it was impossible to express the other three.

C. CENTRAL SUB-GROUP.

When I leave the Sea-Coast and River-Basins, and plunge into the Interior, I lose the aid and companionship of the Missionary. North of the Equator no plucky dash at the Interior has been made, such as we shall notice South of the Equator in the occupation of the Equatorial Lakes. We depend for our information, therefore, upon travellers, and fortunately a succession of great travellers have from the West, North, and East, pressed into the Basin of the Upper Niger River, Lake Tsad, and the Shari River. Among them Barth and Nachtigall, following on the steps of Denham and Clapperton, Caillie and Lang, are conspicuous. Scholars, without visiting the Region, have arranged the Materials of others, or picked the brains of Negroes who came under their influence, and thus supplied Grammatical Notes, or even Grammars: such are Koelle, Norris, and Schön. Otherwise, the Slave-Collections of Vocabularies fail us here; but on the other hand the information supplied by Barth and Nachtigall as travellers, and Koelle and Schön as Grammarians, is of the highest value and the most superior character. Another remarkable feature is that we come upon the dividing line of the Eastern and Western Slave-Trade.

Barth accompanied Richardson and Overweg in 1849. He outlived both his companions, and his unfortunate successor Vogel, who perished in the Country. Barth has left us his five Volumes of Travels replete with Grammatical Notes, and his unfinished Central African Vocabularies, Parts i. ii. and iii. I made particular enquiries with regard to the Manuscript Materials of Parts iv. and v. of that work, as in the works of Latham extracts from them are quoted, the information having been communicated in Manuscript, in anticipation of the work which the great traveller did not live to complete. An expression in vol. ii. p. 442 of Nachtigall's Sahára and Sudán roused the suspicion that that traveller must have Barth's unpublished

Materials. After fruitless inquiry in London and Berlin, I went over to Tunis to have an interview with Nachtigall, for the scanty allusions in Barth's Travels made the absence of full details the more to be regretted. Nachtigall had after the interval of some years published vol. i. and ii. of the Sahára and Sudán, full of valuable Linguistic Notes, some of which are entirely new; but his third volume, completing his Narrative, and accompanied by an Appendix of Linguistic information, has been delayed *sine die* by the Author's departure for Tunis as Consul-General. I am too late, therefore, for some portions of Barth's collected information, and too early for that of Nachtigall. It cannot be too forcibly impressed upon travellers, that it is their duty to themselves and Science to publish at once, and not to run the risk of much of their hard-bought knowledge being poured on the ground like water. I shall ever feel grateful to Nachtigall for his ready kindness and intelligent co-operation. I had no wish to anticipate his valuable information, but I asked as a favour, and he at once acceded to my request, to be favoured with a list of the unpublished Materials of Barth, which had passed into his hands, and a specimen of which he showed me, and a list of his own Vocabularies which will be published in his Third Volume. This makes an important addition to my Bibliography of this Region, and brings our knowledge up to high level. It appears that the Concluding Remarks of Barth's Central African Vocabularies exist in Manuscript, and no less than forty-three smaller Vocabularies, the greater ones having been published in Parts i. ii. and iii. of his work. So carefully had the Field been examined before, that I find only two additional Languages to add to my list from Barth's Materials, and three from Nachtigall's. To each name in the Bibliography an entry has been made that an unpublished Vocabulary of Barth or Nachtigall exists.

It is not easy to define the limits of this vast Language-Field. To the North it reaches into the Sahára, for the

Súrhai on the West flank, and the Tibbu on the East, extend into that Region. To the East it is in a general way limited by the watershed of the Upper Nile Basin. On the West its frontier marches with the extreme Eastern frontier of the Western Sub-Group, but can in no way be defined. To the South it extends as far as the frontier of the Niger Sub-Group already described, and the unknown frontier of the Bántu Family. The aboriginal inhabitants are generally Pagan, but Mahometan Conquerors have poured in and settled during many Centuries, and the whole Language-Field is honeycombed by the intrusive Languages of Arabic and Fulah. It is difficult to exhibit these Phenomena on the Map in Colours. Tribes speaking Arabic have been settled for many generations, in addition to the Nomad tribes always on the move: political power has passed into the hands of the Fulah Race, which is constantly encroaching. While some of the tribes are in an extremely low state of Culture, both sexes being nude, on the other hand we have the spectacle in some quarters of surprising Civilization, and of great intelligence. And, moreover, there appears to be an absence of the abominable practices of Cannibalism and Human Sacrifice, which disgrace the Western and Niger Sub-Groups, and this improvement of the Negro Race must emphatically be credited to the influence of the Mahometan Religion. Cruel they may be still, but it is not the abomination of the Cannibalism, Human Sacrifice, and Witchcraft-Murder of the Western Negro-Land.

I tried with so large an area to devise some scheme of subdivision into Sections, but I have been unable to do so. Of the fifty-nine Languages brought to book two only, the Hausa and Kanúri, have been sufficiently illustrated, and they are both wide-spread Vernaculars. Some two or three others, Súrhai, Tibbu, Maba, Bagrima, Logón, Baele, are important Languages. The Hausa Language is interesting as exhibiting Grammatical Gender in the midst of Languages where that Phenomenon is unknown. The

greater part of the Languages are entirely worthless and insignificant. Of many we have no specimen, but we are driven to the conclusion that they are spoken, and do exist, and must therefore be recorded. There seems little chance of our knowledge being increased. The traveller, who sojourns a while, and moves on, may perhaps get a wider and more comprehensive idea of the Languages, and more particularly of the Dialects spoken; but it is the Missionary Society alone that, by a continual succession of educated men learning, teaching, and using a Language for the highest intellectual and spiritual purposes, both orally and in writing, can ascertain and stereotype the peculiar Phenomena of a previously uncultivated and unwritten Language; and this agency is entirely absent in this Sub-Group, for no Mission has been, or is likely to be, located within its limits. Let the Linguist reflect what the whole of Africa would still have been but for the afflatus of the Missionary spirit.

It is remarkable that the Language-Field of this Sub-Group, far from being isolated, as might have been expected, and uninfluenced by the Languages of superior Races, has on the contrary for a very long period been operated upon by Semitic, Hamitic and Fulah neighbours and intruders. Although unknown entirely to the Ancient World, and dimly realized by Modern Europe, until this Century, yet since the introduction of the Camel into Africa, an agency which came into motion subsequent to the rise of the Mahometan Religion, the route of the Commercial Caravan and the Pilgrimage to Mekka, though difficult, has always been open. Edrísi, Ibn-Batúta and Leo Africánus gave peeps into the Interior of a Continent, which was constantly circumnavigated, and the state of things described by travellers is far superior to that of the West Coast and the Niger Basin. The three dominant Languages of this Field are the Súrhai, Hausa, and Kanúri, very much as Leo Africánus described them three hundred years ago. Edrísi, a Spanish Moor,

had never visited Africa, and his Arabic work is at second-hand and reflects the knowledge of his time, 1150 A.D. Ibn-Batúta, whose charming Travels are better known in English Dress, was a native of Tangiers, and described in Arabic what he saw about 1350 A.D., and he was evidently a man of acute observation, as his remarks of what he saw in British India are true to this day. To him succeeded Leo Africánus, a Spanish Moor of Granáda, driven out of Spain by Ferdinand and Isabella, a traveller as well as the Compiler of the knowledge of others. He settled at Rome, and died there in 1556 as a Christian, having written both in Arabic and Latin. He describes the Kingdoms and the Languages extending as far as the Nile. Of the South beyond the Kingdoms described he admits that he and his Authorities knew nothing, beyond a rumour that the tribes beyond traded with people who bordered on the Ocean, a significant allusion to the then budding European Commerce on the Slave and Gold Coasts, which, as a fact, was at that period just commencing.

The number of different Languages has been a subject of remarks which are worth quoting. A native of Bornu informed Lucas, an Agent of the West African Association, that there were thirty different Languages spoken in that Kingdom. Seetzen at Cairo obtained from a Negro of Wadai somewhat similar information. The names of twenty-four are given, and eleven are identified and ten appear in my Schedule. Barth remarks that as many as fifteen Languages were spoken in the kingdom of Bornu, owing to the system of Centralization, whereby several tribes had been nearly annihilated; but he does not detail the names. Barth mentions that his companion gave him a list of thirty-eight Languages spoken in the Kingdom of Fumbína or Adamáwa on the Upper Binué, and he sets out all the names with their peculiar Suffix attached to the Proper Name, meaning "Language." An analysis of this list leaves twenty-seven unrecognized. As regards

the Kingdom of Wadai, Barth remarks that the number of different Languages spoken in this Kingdom does not exceed the number spoken in Bornu and Fumbína respectively, but the variety of elements in this very large area is very great. Barth gives a list of Languages spoken in the Basin of the River Shari, and Nachtigall greatly enlarges the list of Barth in the portions of the Field which he visited. It would have been worse than useless to set out in my Schedule all the names communicated to Seetzen, Lucas and Barth by their friends and informants. Such evidence is only hearsay, and Barth, though on the spot, does not speak from first-hand and proper knowledge. I have, therefore, only admitted on my list names vouched for by Barth and Nachtigall both as Geographers and Linguists, waiving the usual condition of a Vocabulary, out of respect to such eminent Authorities, who knew what they were about. Stanford's formidable list in the Appendix to Africa contains chiefly Tribal, and not Linguistic, names.

Peculiar difficulties have been experienced in arranging the order in which these Languages should be treated. In other cases the Coast-line or the banks of a River could be followed; but in this Central Sub-Group Lake Tsad is, as it were, the pivot, round which I have had to turn, commencing of necessity with the most Western Language, the Súrhai, and ending with the most Eastern, those in the Kingdom of Wadai. Small Linguistic Clusters are dimly indicated by the Authorities on whom I have to rely, such as the Tibbu-Kanúri, the Bornu, the Adamáwa, the Kotoko, the Massa or Musgu, the Shari, the Bagrima, the Maba. Very much more information is necessary, before any certain Classification of this kind can be arrived at. Nachtigall has not yet published his third volume with the Appendix, and he admits in his Narrative in the second volume that with regard to some Languages his Materials are scanty, and with regard to others non-existent.

And it is clear that there must be many more Languages towards the South, of which we as yet know nothing. Betwixt the lowest point to which Nachtigall reached on the River Shari, to the Northern bend of the Kongo above the Equator, there is a great void large enough to humble us, and make us remember that in the Nineteenth Century, with all our appliances, we are as helpless as the Geographers of the time of Claudius Ptolemy. As far as we know, there are no Caravan routes across this unknown Region. We might welcome even a slave-dealer who had worked his way from Monbutto-Land to the Kamerún Mountains, or from the Binué Branch of the River Niger to the Kongo River. No covey of Koelle's partridges have settled in this drear waste. We can now fully appreciate the value of his Polyglotta Africána, when we reflect upon our utter ignorance of Regions which no doubt contributed Slaves to both the Eastern and Western Slave-Markets.

The following are the Languages:

I. Súrhai.
II. Hausa.
III. Tibbu.
IV. Wanya.
V. Baelé.
VI. Zoghawa.
VII. Kanúri.
VIII. Anyók.
IX. Bedde.
X. Kerikeri.
XI. Fika.
XII. Basáma.
XIII. Batta.
XIV. Dama.
XV. Mbana.
XVI. Mbúm.
XVII. Kotofo.
XVIII. Zani.
XIX. Bangbai.
XX. Fali.
XXI. Tuburi.
XXII. Baya.
XXIII. Babir.
XXIV. Marghi.
XXV. Mandára.
XXVI. Gamergu.
XXVII. Makari.
XXVIII. Yedína.
XXIX. Kúri.
XXX. Kúka.
XXXI. Bagrima.
XXXII. Logón.

XXXIII. Musgu.
XXXIV. Kuang.
XXXV. Somrai.
XXXVI. Gaberi.
XXXVII. Buso.
XXXVIII. Sarua.
XXXIX. Miltu.
XL. Ndamm.
XLI. Nzillem.
XLII. Bua.
XLIII. Fanga.
XLIV. Tummok.
XLV. Sara.
XLVI. Banda.
XLVII. Sokoro.
XLVIII. Bedanga.
XLIX. Maba.
L. Kajakse.
LI. Sungor.
LII. Tama.
LIII. Fana.
LIV. Mimi.
LV. Kaudára.
LVI. Marárit.
LVII. Dajo.
LVIII. Masálit.
LIX. Gimr.

1. SÚRHAI or SONGHAI.

The Language of Timbaktú, by which name it is often called. It is identified with the Kissour of Caillie and Guber of Balbi. The names of Kallaghi and Garangi, of which Bowditch supplies Numerals, are presumed to be within this Field. Spoken on the Northern frontier of Negro-Land, on the Northern bend of the Quorra Branch of the Niger River, it has affected the adjoining Tamáshek, and been itself affected. At Agades, an oasis of the Sahára, a Dialect of this Language, called the Emghedési, is spoken. To this Language must be attached the Vocabulary of Kándin in Koelle's Polyglotta Africána. Barth gives a considerable Vocabulary collected on the spot, and identified it with the Súrhai. It is not a Dialect of the Tamáshek, but a Dialect of the Súrhai infected with Tamáshek words. The Arabs call the Language "Kalam al Sudán," "The Language of the Sudán." Barth in his Central African Vocabularies gives a long

Grammatical Note, the result of his local investigations, and it is in fact the only Scientific account that we have, as nothing but Vocabularies or Sentences exist from other sources, Bowditch, Lyon, Caillie, Denham, Hodgson, Koelle and Clarke. Barth remarks that it is the rudest and most degraded of Languages, owing to the admixture of tribes, and the predominant influence of the Tamáshek and Arabic. F. Müller in his Outline of Philology gives a brief analysis of the Language based upon Barth's Note, and Lepsius in the Preface to his Nuba Grammar notices it still more summarily. It is a Language of importance, and it is to be regretted that there is little prospect of any immediate attention being paid to it. Richardson published at the expense of the Foreign Office a very considerable volume of Sentences for the purpose of conversation in the Arabic, Kanúri called Bornúese, and Sudánese, the whole in the Arabic Character. There can be little doubt that by this last term is meant not this Language, but the Hausa; and Krause in a letter to me from Tripoli distinctly asserts from proper knowledge that it is so, and I allude to it to show that the phrase "Language of the Sudán" does not apply solely to the Súrhai.

II. HAUSA.

Is in a very different position in every respect. It is the Vernacular within certain limitations of the Sudán, and the extent of its Field is greater than that of any other Language in Central Africa. Moreover, it has a great extra-territorial expansion, and from various causes, especially the dispersion of Hausa slaves among other tribes, it has obtained the rank of a Lingua Franca, and it is the general vehicle of communication betwixt tribes speaking different Languages. Travellers constantly notice the extent of the use of this Language. It is understood by

many of the natives of Bornu as well as their own Language. It is spoken by a Colony of 2500 persons as far North as Tripoli. It is important to travellers, Merchants and Missionaries betwixt North and Central Africa. As just mentioned, it is called the Sudánese by Richardson.

Many names are mentioned in connection with it. It has several Dialects, which vary considerably: I. Katsena is considered the purest, and has been adopted as the Standard; but there are also II. Kano, III. Gober in the West, and IV. Daura in the East. Baikie mentions also V. Zariya and VI. Kabbe. Johnson at Lokója, at the confluence of the Quorra and Binué Branch of the Niger, in a letter to my address alludes to other Dialects, such as those of Yauri and Basa. The latter is a perplexing name from its frequent recurrence. In a previous Sub-Group I alluded to the lost Manuscript Vocabularies of Baikie; probably some of them related to Dialects of Hausa. Many of these are mutually unintelligible. It is known by the name of Afnu in Bornu. Leo Africánus writes of it as the Language of Gober, which was at that time the most prominent Province where it was spoken. Hausa slaves brought to Ashánti-Land are called Máriwa, and Bowditch gives a Vocabulary of the Mallowa. Barth claims for it the ancient name of the Atarantes. It is stated to be a Language with a literature, but it is not a written Language. Schön had heard of the existence of books in the Interior, but had never seen them. Some Manuscripts that were produced proved to be in Arabic, and Barth produced no writings. Krause, however, from inquiries in North Africa, asserts that they do exist. The Arabic Character has been used with it, but the books published by the Church Missionary Society are in the Roman Character adapted by Lepsius.

The Language has been fortunate in falling under the notice of distinguished Scholars. Vocabularies were supplied by travellers, and the general Compilers, but they

have all been superseded by a Series of Monumental Works. Baikie, the English Consul at Lokója, contributed no less than 1400 closely-written quarto pages to Hausa literature, but nothing was published, except his Translation of the Psalms. One brief Grammatical Note on the Hausa and Fulah Languages is all that this accomplished Scholar put to Press before his death. I have done my best to record his services and do honour to his name. He and Bleek, though not Missionaries, gave their lives for Africa. Barth had the advantage of travelling the length and breadth of the Hausa Country, and of being waited upon by Hausa servants, and using the Language for his daily wants: the results are embodied in his Grammatical Note and Vocabulary. From the year 1843, when, after his expedition up the Niger, he published his elementary Vocabulary, and Grammatical Note, till the year 1882, when at my request he read a valuable Sketch of the Language at a Meeting of the Royal Asiatic Society, Schön has been the representative, and the foster-father of this Language. His Grammar, Reading Book and Dictionary leave little to be desired. He has translated large portions of the Holy Scriptures, published Texts, and now contemplates a volume of Selections. These works are of the highest excellence, and as a reward he received the Volney Prize. In his later publications he had the advantage of close intercourse with the Native youths brought home by Barth. The shots exchanged at each other by such great Scholars as Barth and Schön are interesting. Barth had Schön's elementary work with him in his Travels, and praised it, remarking that the Dialect used by Schön differed exceedingly from the Dialect spoken by him (Barth) on the Tuwárik frontier, and moreover was not the purest Katsena. Schön resented these remarks in the Preface to his Grammar. In the mean time a graver cause of difference had arisen. The two youths brought home by Barth passed under the protection of Schön, and were utilized by him. Barth gave his version of the

transaction in the Preface to his Central African Vocabularies, and died. Schön had the last word in the Preface to his Dictionary. Both these great German Scholars, though both wrote their works in the English Language, deserve our highest admiration. I shall have frequent occasion to mention Barth again, but I here take leave of Schön. Christaller sent me a few weeks ago a letter to forward to Schön, in which he congratulated him as being able to work for Africa up to his eightieth year, and I consider it a great privilege to be permitted to know and to correspond with this great Scholar and good man up to the present hour. His long life has been as his name "Beautiful." During the last two years I have gladly aided him to publish his Grammar in Mende, his Vocabularies in Ibo, his Selections in Hausa. He has been for many years the correspondent of Johnson and S. Crowther on the Niger, aiding their labours in other of the Niger Languages. When Reichardt's hand stiffened in death a few months back on an unfinished Translation in the Fulah Language, I turned to Schön, as the sole surviving Fulah Scholar in Europe, for aid. He helped me to hunt up Primers and Vocabularies, which had been lost sight of: he gave me the clue to Baikie's unfinished Vocabularies. Barth has indeed deservedly achieved a world-wide reputation. Baikie has had the hard lot of good services totally unrecognized. Schön received the Volney Prize from France, but neither German nor English Universities have deemed this great Scholar worthy of honour. Schön is one of the last of the great band of African Scholars, evoked by the burst of Missionary Enterprize. We have none such men among the rising generation.

Pott in the Journal of the German Oriental Society published a Grammatical Note of this Language, and F. Müller had done the same in his Outline of Philology. Lepsius in the Preface to his Nuba Grammar remarks that this Language occupies a peculiar position, because it has two Grammatical Genders, in that respect resembling the

Hamitic Group, but it has affinities with bonâ fide Negro Languages of this Sub-Group, the Kanúri, Logón and Mandăra. F. Müller groups it among the Negro Languages, and the question still being an open one, I follow him. The people who speak this Language are principally Mahometans. It is a magnificent, and sonorous Language, rich in words, and its Grammatical Structure is easy and beautiful: it shows a rare symmetry of sound, and consequently a great harmony in the form of words, which few Languages could equal or surpass. We may anticipate a prolonged existence and a great expansion to this, the great Lingua Franca of West and Central Africa.

III. TIBBU or TUBU.

The Nomad inhabitants of Tibesti, or Tu, according to Barth, are the ancient Garamantes, who were defeated by the Emperor Augustus, and whose name is immortalized by Virgil, placing this tribe on a level with the people of India. The ancient name, Phazania, modernized into Fezzan, means nothing but the Country of the Teda, the Northern branch of the Tibbu. For a long time the Tibbu were considered to belong to the Hamitic Group, and to be cognate to their neighbours on the West, the Tuwárik, as indeed many of their customs and their general mode of life seemed to indicate, but it is now thoroughly settled that their Language belongs to the Negro Group, and that is enough for my purpose. They have two main subdivisions, who speak distinct Dialects, the Teda and Daza, and are masters of the immense tract of Desert between 12 and 20 East Longitude, and 24 and 15 North Latitude. Beyond that in Gatron, the most Southern District of Fezzan, in the Pashalic of Tripoli, they form the most numerous part of the population: beyond their Eastern boundary they inhabit the Western valleys of Ennedi, and they pour over the Southern

boundary in its whole length, as they predominate to a dangerous extent in Kanem, a province of Bornu, along the Bahar al Ghazal, and in large numbers they are found in North Bornu, and the North part of Wadai. Nachtigall estimates their numbers at 79,000, of whom 28,000 are Teda and 51,000 are Daza. The whole are Mahometans. Tibesti itself is a naked Rock-land, with a chain of mountains of 8000 feet in elevation, but the Nomad inhabitants have for many generations pushed their way Southward to more fertile Regions, with consequences which I shall describe further on.

Through this dreary and inhospitable Region has been the Caravan Road from Tripoli and Fezzan to Lake Tsad and Central Africa. By this route came Denham, Clapperton, Barth, and Nachtigall: the latter, at the risk of his life, diverged from the route, and penetrated into the strongholds of Tibesti. Through this tribe, if ever the Central Regions of Africa are to be received into the comity of Nations, must pass the Trunk Road or Rail Road, which the next Generation will demand, plan, and carry out. How utterly insignificant in importance is the projected Railway from Algeria to St. Louis on the Senegál, traversing the Sahára and the Country of the Tuwárik, in competition with the Atlantic Steamers, compared to this line direct from Tripoli to Lake Tsad! That it can be done is proved by the fact that thousands of slaves, before the eyes of Barth, were despatched by this route to supply the Harem of our ally, the Sultan of Constantinople. And no one can doubt that it is preferable to the circuitous route Eastward by Egypt, Dar Fúr, and Wadai, or Southward through the deadly climate of the River Niger. These considerations give an importance to the Tibbu tribes, as they are one of the main factors in the history of the Exploration of Central Africa.

Another rather fantastic interest has been attached to the Tibbu by a Scholar, whose name I always wish to

mention with respect, on account of the good service done in the Ethiopic Sub-Group of the Hamitic Group, Reinisch. In 1873 he published a book on the Common Origin of the Languages of the Old World, proved by a comparison of the African, Erythræan, and Indo-Germanic Languages, with chief reference to the Teda, which he considers to represent more accurately than any other the Primitive Language of the World. If any one lesson more than another is pressed upon the thoughtful Student by a survey of the multiform Languages of Africa, it is this, that an inquiry into the origin of Language must be reserved to a future period, when the data, upon which such an inquiry can be based, are collected. Up to the present time we have them not.

Vocabularies of Tibbu are supplied by the early travellers, but to Barth we are indebted for the first accurate knowledge of the Teda Language, in his Travels, and the Grammatical Note and Vocabulary in his Central African Vocabularies. Krause, who had himself studied the subject in Tripoli, has contributed a paper to the Journal of the Geographical Society of Berlin. F. Müller in his Outline of Philology gives a Grammatical Note, remarking that the highest interest attaches to this Language, and he classes the Tibbu *Ethnologically* also among the Negroes.' Lepsius in the Preface to his Nuba Grammar notices this Language. Subsequent to the publication of these volumes a new light has been thrown upon the subject by Nachtigall in his unfinished work, the Sahára and Sudán. He has in Manuscript Vocabularies of both Dialects. He arrives at the same conclusion as his predecessors, that the Tibbu have very slight connection with the Tuwárik, but that on the other hand the connection with the Kanúri is very deep indeed. This renders it necessary to anticipate the precise Geographical order, in which I mention each Language, and make some collective remarks regarding the Baele, Zoghâwa, and Kanúri, which make up the Tibbu-Kanúri Linguistic Cluster of Nachtigall.

He discusses in his Travels at great length the relation of the Teda and Daza, the two Dialects of the Tibbu, with the three above-named Languages particularly, and the remainder of the Central African Sub-Group, Hausa, Logón, Mandăra, Bagrima, and Maba generally. The absence of Gender in the Tibbu-Kanúri Group places it out of reason to class it among the Hamitic Languages: on the other hand, the absence of all the prominent features of the Bántu Family separates it entirely from the Languages of South Africa. The Teda Dialect is undoubtedly the older form of speech, from which directly proceeded the Daza Dialect of the Southern Tibbu, but it is also the main source of the Kanúri Language, which at a later period assumed in many respects a different character in consequence of its early branching off, and developing under new conditions its more varied formations. The Daza Dialect must have separated itself at a date subsequent to the branching off of the Kanúri, and there was no further mutual contact. The Baele and its cognate the Zoghâwa have a remote affinity to the Teda, and there are fundamental Roots common to the above-mentioned five forms of Speech, and to the other Central African Languages, independently of the natural process of Loan-words between neighbours. Such undeniable identities of Roots of the Northern Cluster with the Languages of the Southern Cluster of Central African Languages strengthens the argument that these Languages are *not* in any sense Hamitic, but belong to a separate Language-System, compact in Structure, and with a certain amount of common words, bearing in mind the fleeting and transitory character of the African Word-Store, and that a proved correspondence of a sufficient number of primitive and non-adopted Roots indicates an affinity beyond doubt.

IV. WANYA or WANYANGA or ONYA.

Is the name of a tribe dwelling on the Caravan-route from Ben Gházi on the Mediterranean Coast to Wadai Nachtigall, though he had not visited their Country, had met so many of the tribe that he was able to state that they were distinct in Race and Language from the Tibbu in the midst of whose Field they dwell, and that they are more closely in alliance with some of the Central African tribes than with the Tibbu. No specimens are supplied of the Language, nor are they noted among the unpublished Vocabularies.

V. BAELE.

Is the name of a tribe residing in a Region named Ennedi, numbering about 20,000 souls. Nachtigall is our sole informant, and takes credit for being the first to call attention to it. They dwell South-East of the Tibbu, on the Northern frontier of Wadai, and the connection of the Language with the Tibbu-Kanúri Cluster has already been noticed. Nachtigall gives a Grammatical Note in the Narrative of the Sahára and Sudán, and has a Vocabulary in Manuscript.

VI. ZOGHÁWA.

This tribe was known to Barth, and is even mentioned in Mithridates, but Nachtigall was the first to define accurately their position. He had but scant Materials at his command, and they have not been published: he describes it and the Baele as Dialects of the same Language, but the expressions which follow justify me in entering it rather as a Sister-Language. They dwell on the Northern frontier of Wadai and Dar Fúr, and the number of immigrants settled in those Provinces from this tribe exceeds not only the number of the Baele immigrants, but also of the whole Tibbu tribe.

VII. KANÚRI.

Is the important Language of the ruling classes of Bornu, though by no means the aboriginal or only form of speech current. Bornu is an ancient Kingdom mentioned by Leo Africánus: the ruling classes, or Bornúi proper, came from the North, adopted the Mahometan Religion, and their Language became the vehicle of authority, but the old Pagan tribes with their respective Languages still survive, and will be noticed. This may account for a number of names not easily to be disposed of. Kúka is the Capital City on the West of Lake Tsad. There are four Dialects, I. Kanúri proper, or the Dialect spoken in the chief Province of Gazír, II. Munio, III. Nguru, IV. Kanem. It is a Language with a literature using the Arabic Character. Since the present Dynasty came into power, the Kanem Dialect has been the Language of the Court, differing somewhat from, and less pure than, the Dialect of Gazír, which has been adopted by Koelle as the Standard.

We are singularly fortunate in the accumulated Materials regarding this Language. In addition to the numerous Vocabularies supplied by travellers, we have three solid Grammatical works from the hands of three excellent Scholars, but under different circumstances. Koelle, the Author of the Polyglotta Africána and of the Grammar of the Vei Language, was directed by the Church Missionary Society, to which he belonged, to turn his attention to some Language, a knowledge of which would advance Missions. Some chance directed him to the Kanúri Language, though the distance of the Kingdom of Bornu from the Coast, and the fanatical character of the Mahometan Ruler, rendered it very unlikely, that then, now, or in future, any Mission would be established. A competent interpreter was found among the liberated slaves at Sierra Leóne, and in 1854 a Grammar was published, which it would be difficult

to surpass in completeness and excellence. Two years previously Norris had published a Grammatical Note, Texts, Dialogues and Vocabulary Kanúri-English. Richardson, the leader of the expedition, which after his death Barth made illustrious, had sent home Dialogues, Translations of two chapters of the New Testament, and an Agreement made with Native Chiefs. From these Norris compiled a Grammatical Note, reviewed by Pott in the Journal of the German Oriental Society, with the remark that he had made everything of the Materials that could be made. This meritorious little work, which by itself would have well represented a Language, has been entirely superseded by Koelle's Grammar, but we must not forget the merits of that great Scholar Norris.

Barth resided some time at Kúka, and lived on terms of intimacy with the Natives, speaking the Kanúri Language: he had no copy with him of Koelle's Grammar, and his study of the Language was independent. Before he published his Grammatical Note in his Vocabularies of Central Africa he had had access to Koelle's Grammar, and bears witness to the profound and accurate study which that book evidenced: he differed from him in several particulars. F. Müller in his Outline of Philology gives a Grammatical Note based upon the labours of Barth and Koelle, and remarks that though Barth had been at Bornu, and Koelle had not, yet he placed more value on Koelle's work, and adhered to his views. Lepsius mentions it in the Preface to his Nuba Grammar. Koelle also published in 1854 a volume of Kanúri Proverbs, Tales, Fables, and Historical Fragments, both in the Vernacular and English, and a Vocabulary Kanúri-English. His method had been to draw out from his garrulous interpreter every kind of story, commit it to paper, carefully go over it so as to secure the verbal accuracy, then translate and analyse it. By these means he brought together eight hundred quarto pages of original literature, some portion of which he has published.

Nachtigall in the Sahára and Sudán, having the advantage of a knowledge of the works of all his predecessors, has entered fully into the discussion of the relation of the Kanúri to the Tibbu and the Languages of the Region which pre-existed. I have already alluded briefly to the subject.

VIII. ANYÓK. IX. BEDDE, BEDE or BODE. X. KERIKERI or KAREKARI. XI. FIKA or PIKA.

These names represent four small tribes within, but on, the West Frontier of the Bornu Kingdom. They are still Pagan, and in a state of subjection to the Mahometan superior Races, and in a low state of Culture. Bedde is identical with Manga, and according to Clarke in his Specimens has three Dialects, and according to Koelle in his Polyglotta Africána has two, Ngodsin *alias* Ngizem and Doai: these two facts show that slaves were deported hence to the West Coast. Barth left Vocabularies of all these Languages, but they have never been published. Koelle gives a Vocabulary of Pika and Karekare in his Polyglotta Africána.

XII. BASÁMA.

The traveller Flegel in his late explory of the Binué Branch of the River Niger has brought the habitat of this tribe to notice and recorded a Vocabulary, which has not passed under my eye.

XIII. BATTA. XIV. DÂMA. XV. MBANA. XVI. MBÚM. XVII. KOTOFO. XVIII. ZANI.

The first name of these is a very important one, and the locality in which it is spoken is an interesting one. Barth proceeding Southwards from Kúka, the Capital of

the Negro kingdom of Bornu, made his way to the Binué Branch of the River Niger, crossed it, and reached Yola, the Capital of the Fulah Province of Adamáwa, which represents the old Kingdom of Fumbína. Up to this point Baikie in his exploring voyage up the Binué reached, and the fact of the Lake Tsad being accessible by land from the Niger is admitted. Barth in his Travels alludes to Batta being the Language, or rather one of the Languages, of Adamáwa, and he gives a list of thirty-eight Languages, which his informant told him were spoken in or about Adamáwa. All these names have the Suffix implying Language attached to the name, *e.g.* Batta-nchi, Dama-nchi, Mbúma-nchi, Zani-nchi. The notice is very meagre, as Barth reserved his fuller information for the concluding parts of his Central African Vocabularies, which were never published. Latham in his Comparative Philology embodies a Manuscript Note supplied to him by Barth and a Vocabulary of Batta. Of the thirty-eight names some are clearly identified; of others no trace can be found; for beyond Adamáwa nothing is known of the head-waters of the Binué and its affluents the Faro and Mayo-Kabi, but Flegel's late discoveries have thrown a new light into this Region. Barth remarks in his Travels that the Batta Language was intimately related to the Zani and the Marghi to be mentioned hereafter: it had several Dialects. We may hope to hear more of this Language as the Church Missionary Society's Steamer is able to penetrate far into this Region, and their work will be extended up the stream from Lokója. Of Dama we know nothing beyond the fact that the name Dama-nchi occurs among the thirty-eight Languages, and that Barth mentions in his Travels that it is spoken in Bubanjidda in Adamáwa, South-East of Yola. Of Mbána Barth has left two Manuscript Vocabularies, and its position on the Map is fixed. With regard to Mbúm, Barth remarks that they reside South of the Batta and South-West of the Fali, and are partly subject to the Fulah. As separate divisions of the

Mbúm he learns the name of Maiwa, probably the Maiha of which Bowditch supplies a Vocabulary, Wuna, and Bute, which reminds us that we are impinging on the frontier of the Bántu Family, as Bute is one of the Languages of the Western Branch. The Kotofo were first entered in my Schedule in the Bántu Family. It was then proposed, when the Language-map was under preparation, to transfer it to the Eastern Section of the Niger Sub-Group of the Negro Group; but on reflection it seemed to belong to the Central Sub-Group. It appears among the list of Languages of Adamáwa supplied by Barth as Kotofa-nchi, but no Vocabularies have been supplied. To the South appear on the Map the two names of Bendu and Barikan, of which Clarke supplies Vocabularies, which I enter under Kotofo, without giving them a separate existence from their extreme vagueness of description. Of the Zani we have more precise information, for the tribe resides North of the Binué, and Barth on his road from Kúka halted there, and made a short Vocabulary of their Language, which was intimately related to that of Marghi, and therefore of the Batta Group. Unluckily this Vocabulary was never published. Moreover, no Vocabularies of the Batta and its cognate Languages are found among the unpublished Manuscripts of Barth which have passed into Nachtigall's hands, of which I have been favoured with a list. So, after all, there is a residuum of hopelessly lost information, as we know from Latham that they did exist, and he made use of them. I have searched for them in vain.

XIX. BANGBAI. XX. FALI. XXI. TUBURI. XXII. BAYA.

Bangbai is mentioned by Barth as on the South bank of a large River flowing East, and the residence of the Sultan. He collected a few words, which are published in the Journal of the Royal Geographical Society. Nachtigall has a Vocabulary in Manuscript. This place seems

to be situated just on the edge of the great unknown Region. Barth describes the Fali as a tribe of importance settled behind the head-waters of the Binué, and the Southern Province of Baghírmi. The Language is quite distinct from that of Batta, but it has some affinity with the Languages of other adjacent tribes. He left a Manuscript Vocabulary. The name occurs among the thirty-eight Languages of Adamáwa as Fala-nchi. Barth alludes to the Tuburi as having affinity to the Fali, but he tried in vain to visit them. The name occurs among Nachtigall's unpublished Vocabularies, and the habitat is well known. On his road from Adamáwa back to Kúka Barth notices the Baya, a powerful and independent Pagan tribe, with a Language of their own, living at the foot of the Eastern Mountain Chain. He left no Vocabulary.

XXIII. BABIR. XXIV. MARGHI.

Are two neighbouring tribes dwelling South of Bornu. Barth mentions that Overweg visited the Babir, and that they lived scattered in hamlets. He left a Manuscript Vocabulary with Barth. Barth himself visited the Marghi, and took down two hundred words of Vocabulary. He considered it to be one of the Languages of Adamáwa, and it appears in the list as Margha-nchi. It has many points of contact with the Musgu, of which further notice will be made. The names of both these Languages appear in the list of Vocabularies left behind by Barth, which have never been published.

XXV. MANDĂRA or WĂNDALA.

Have maintained their Pagan independence. Barth took down from two slaves a Vocabulary of the Language, and in the Central African Vocabularies he publishes it and a Grammatical Note. Koenig collected a

Vocabulary, during his residence in Egypt, published by the French Geographical Society. Denham gives a Vocabulary collected from the mouth of a slave, but he actually visited the Country. Koelle gives a Vocabulary collected from a released slave. F. Müller gives a Grammatical Note in his Outline of Philology, and Lepsius notes the features in the Preface to his Nuba Grammar. So of this tribe slaves found their way both to Egypt and to the Guinea Coast.

XXVI. GAMERGU. XXVII. MAKARI alias KOTOKO.

Barth mentions the former as a tribe in the Kingdom of Bornu, once of importance, but which has now lost its independence: its Language indicates a close relation to the Mandăra, but no specimens are given. Immediately adjacent to this tribe is that of Makări, reaching to the Southern Shore of Lake Tsad. This according to Barth was once under the name of Kotoko a little kingdom, a Cluster of distinct principalities, as clearly shown by the diversity of Dialects in every large town: the names are Klesem, Gulfe, Kusuri, Makari, Afade, Ren and Ngala. Barth collected a Vocabulary of Afade, which appeared to be a link betwixt the Yedína and the Musgu, both of which will be noticed further on, and quite distinct from Kanúri: nothing has been published, but Materials have been left behind regarding all the Languages mentioned under the head of Kotoko.

XXVIII. YEDÍNA or BUDDUMA.

Is the name of the inhabitants of the Islands of Lake Tsad, explored by Overweg, who unfortunately kept no methodical Notes, and when he died, much of his information died with him, a warning to travellers, that they must profit by the occasion, and make careful Notes, and send them home by the earliest chance, if they love Science

for itself. They are Pagan, and in a low state of Civilization. Barth states that the Language clearly belongs to the Kotoko Cluster, already mentioned, and is quite distinct from the Kanúri, although they have adopted many terms. Nachtigall finds that the Language is nearly related to the Logón Language, to be mentioned below. It conjugates by Prefixes, and marks the Objective case by a Suffix, and differs in such particular from the Tibbu-Kanúri Cluster. Barth has published a Vocabulary in the Journal of the Royal Geographical Society, and there are Manuscript Vocabularies, which will appear in the third volume of Nachtigall's Sahára and Sudán. In the narrative is a Grammatical Note detailing its points of affinity with the Logón.

XXIX. KÚRI.

This is the Language of a tribe dwelling on one of the Islands of Lake Tsad. Barth has left a Vocabulary in Manuscript.

XXX. KÚKA.

On the Eastern side of the Lake according to Barth the Bulála Dynasty, a brother of the Bornu Dynasty, had settled among the tribe of Kúka along the lower course of the River Ba-tha in the vicinity of Lake Filtri. Leo Africánus called the Kingdom Gaoga from that circumstance. Although on the frontier of Wadai, it has no connection with the Languages of that Country, but is intimately connected with the Language of Bagrima on its South frontier, which will be described further on, and in fact as regards half its elements it is identical. Nachtigall calls the Language Lisi, and in the Sahára and Sudán describes its affinity to adjacent Languages. Both he and Barth compiled Vocabularies, which are still in Manuscript.

XXXI. BAGRIMA.

Is the Language of the important Kingdom of Baghírmi, which occupies a debateable ground betwixt Bornu and Wadai, situated South-East of Lake Tsad, along the North bank of the River Shari. Koelle collected in his Polyglotta Africána a Vocabulary from a released slave at Sierra Leóne. Koenig collected another from a native of the Country settled in Egypt. Denham collected a Vocabulary in the Country itself. Barth subsequently crossed the River Shari, and visited Massena, the Capital of Baghírmi. As an instance of the uncertainty of Vocabularies picked up from exiled slaves, it may be mentioned that Barth admits that Denham's Vocabulary is correct, but that the Vocabulary supplied by Denham of Logón is in fact Bagrima also, and that the Vocabulary supplied to Koelle is Hausa, as the slave in his slow progress of transfer from master to master, before he reached the West Coast, had forgotten his Mother-tongue, and adopted Hausa. Barth gives a Grammatical Note and Vocabulary in his Central African Vocabularies, and F. Müller gives one also in his Outline of Philology. Lepsius in the Preface to his Nuba Grammar comments upon its characteristics. Lastly, Nachtigall, who, without visiting the Capital, accompanied the exiled King in his wanderings, gives a short Note in the Sahára and Sudán on the relation borne by this Language to its neighbours. It is intimately related to the Kúka, and quite distinct from the Kanúri. The people are Mahometan. He has a Vocabulary in Manuscript.

XXXII. LOGÓN.

Is the name of a Language spoken by a tribe residing on the Western Branch of the Shari River, known as the Logón River. It is therefore spoken in a Region South

of Lake Tsad, West of Baghírmi, East of Bornu. The tribe belongs to the great Race of the Masa; they are brethren of the Musgu, and kinsmen of the Mandăra and Makari. The separate political existence of Logón is new, and they are now Mahometans, and somewhat advanced in Civilization. The Language is quite distinct from Bagrima. Barth visited this tribe, and remarks in his Travels that the Language is a more elaborate specimen of the Masa Cluster, of which we had only a few short Vocabularies. Seetzen in Egypt picked up a Vocabulary from a slave. Barth gives a Vocabulary and Grammatical Note in his Central African Vocabularies. F. Müller gives a Grammatical Note in his Outline of Philology, and Lepsius in the Preface to his Nuba Grammar remarks that it is a Language without Gender, or nominal Prefix, Euphonic Concord, or Tones. Nachtigall visited the Region, and has given remarks on the Language in the Sahára and Sudán, and has a Vocabulary in Manuscript.

XXXIII. MUSGU or MUSEKU.

Are a division of the great Nation of the Masa, which comprises the Makari or Kotoko, the Logón, the Wandăla, the Gamergu and the Batta. Of these the Logón are most intimately related to the Musgu. However insignificant the tribe of Musgu may appear in the eyes of Europeans, the Languages of the various tribes, owing to the entire absence of friendly intercourse, and constant hostility, are not mutually intelligible. The Musgu dwell South of the Logón. Nachtigall mentions the name in the Sahára and Sudán, and has a Vocabulary in Manuscript. Barth's Manuscript Materials have remained unpublished. In 1882 Krause wrote to me from Tripoli on the subject of the Hausa Language, with which he was conversant, and mentioned that he had discovered the existence of a new Linguistic Cluster of Languages, which he proposed to call

the Hausa-Musgu, the characteristic feature of which was that it possessed Gender. He went on to say that the Musgu not only had Gender, but also Euphonic Harmony, and that he was preparing a Grammar and Vocabulary of this Language. Krause has since returned to Europe. I mentioned his statement to F. Müller. It seems too remarkable a feature to have been overlooked by Barth. At any rate, a Grammar and Vocabulary based on new Materials collected at Tripoli would be valuable; and as Krause is now settled at Milan, I have begged him to state his views, and prove them. There is no question, as stated above, that Hausa has Grammatical Gender, but there is no proof to be found either in Barth or Nachtigall's published works that any other Language in this Sub-Group resembles Hausa in this particular.

XXXIV. KUANG. XXXV. SOMRAI. XXXVI. GABERI. XXXVII. BUSO. XXXVIII. SARUA. XXXIX. MILTU. XL. NDAMM. XLI. NZILLEM. XLII. BUA. XLIII. FANGA. XLIV. TUMMOK. XLV. SARA.

In the Western Sub-Group I commented with some degree of irony on the batch of a dozen Vocabularies supplied by Koelle with no certain habitat for any of them, for the words were picked up from freed slaves at Sierra Leóne. I have now to pass under review, not without a feeling of grim irony, a batch of a dozen Names of Languages supplied by Nachtigall in the Sahára and Sudán, of the Languages of which he has not yet published his Vocabularies: the contrast is more striking, as it appears that while Koelle extracted Vocabularies from slaves set free, Nachtigall accompanied a slave-hunting expedition up the Basin of the Shari, and, as these tribes are indicated as living on the Right and Left banks of that River, it is more than probable that the information with regard to the existence of these tribes was picked up from the

mouths of slaves captured under the eyes of the adventurous traveller, and their habitat is marked on Nachtigall's Map. Barth does indeed in his Travels mention the Chiefs of Somrai, Miltu, and Ndamm, as tributary Pagan Chiefs, who supplied the Sultán of Baghírmi with slaves. Of Somrai, Gaberi *alias* Tsiri, both Barth and Nachtigall supply Manuscript Vocabularies: of Ndamm Barth alone, and of Nzillem, Bua, and Sara Nachtigall alone supplies Manuscript Vocabularies: of the others we have no specimens: they are entered upon the statement of Nachtigall in his Narrative of the Sahára and Sudán.

When I get to Nachtigall's furthest entry in the Basin of the Shari, and look Southward, I find not a name on the Map until ten degrees due South I touch the River Kongo just North of the Equator. It is a solemn thought: these newly-discovered tribes of Nachtigall are just as new as the clusters of star which are noted for the first time in the glass of the Astronomer. There they have been for Centuries, as entirely cut off from European contact as the tribes of undiscovered America before the time of Columbus. Not even the Arab Slave Dealer, who enriched Egypt with black ivory, nor the supplier of the American Flesh Market, has reached them. No one has as yet heard their Languages, or noted the wonderful Organism which has insensibly been developed in each tribe for communicating thought. Many scores remain, of which the names even have not yet transpired.

XLVI. BANDA. XLVII. SOKORO. XLVIII. BEDANGA.

Leaving the Basin of the Shari and turning Northwards so as to reach the Kingdom of Wadai East of Lake Tsad, I strike into a Country most imperfectly known, and shadowy names come before me. If I did not here bring in the Banda, said to be the speech of the Dar Banda, it would be entirely overlooked. Specimens of the Language were supplied to Nachtigall. The Sokoro occupy a moun-

tainous Country to the East of Baghírmi. In the Northern portion is a place named Kenga, a Vocabulary of which is among Barth's Manuscripts. Barth tells us that the people of Baghírmi came out from this place, that the Language is intimately connected with the Bagrima, while it contains some elements of a different character. Nachtigall in the Sahára and Sudán makes a few remarks as to the relative position of this Language to its neighbours, and compiled a Vocabulary, which is in Manuscript. As to Bedanga, Barth has left a Manuscript Vocabulary, and Nachtigall has collected Materials also: it is in the same District as Bagrima, and it duly appears on the Map.

XLIX. MABA.

Is the important Language of Wadai, which is also called Dar Salai, and Borgu. Our earliest information of this Region is derived from Burckhardt's Nubia, and from Seetzen at Cairo, for we have now passed the Centre Line which bisects Africa, and the deportation of slaves is entirely to the East. In 1808 Seetzen published an account of this Kingdom picked up from intelligent slaves. The name of Wadai is of late date, from Woda, the name of the founder of the Dynasty: it is called Dar Salai after another king. He gives a list of no less than twenty-four Languages reported to be spoken by Negroes in this kingdom. In addition to them there were and are large numbers of Arabs and Arabic-speaking tribes, and the prevailing Religion is Mahometan. Vogel was put to death in attempting to pass through Wadai. Barth did not attempt it. Nachtigall succeeded in passing through, but the volume containing that portion of his Narrative has not yet appeared. South of the River Salamat is the Province of Dar Runga, subject to Wadai: whether the Language of that tract is identical with Maba remains to be seen; they are always lumped together. Vocabularies are supplied by Burckhardt, Seetzen, Browne, and Halévy. Barth gives a Vocabulary

and Grammatical Note in his Central African Vocabularies. F. Müller also gives one in his Outline of Philology, and in the Preface to his Nuba Grammar Lepsius remarks upon the features of this Language, and that it is closely connected with Wandăla, Bagrima, and Logón. Nachtigall compiled a Vocabulary of Maba and Runga, but they have not yet been published.

L. KAJAKSE. LI. SUNGOR. LII. TAMA. LIII. FALA. LIV. MIMI. LV. KAUDÁRA.

To complete the circuit of Lake Tsad I pass to the North of the Maba Language-Field. Barth in his Travels mentions that the Abu-Saríb are very numerous, and have so many distinct forms of speech, that they use Maba as a common medium. Nachtigall has collected a Vocabulary of Kajakse and Sungor, the latter of whom is distinctly connected with the Abu-Saríb by Barth. The Tama is another sub-tribe of the Abu-Saríb, but no Vocabularies of the Language have been reported. Of the Fana or Fala a Vocabulary has been collected by Nachtigall. The Mimi are mentioned by Barth in his Travels, and Nachtigall has collected a Vocabulary. With regard to the Kaudára Barth mentions that in the Province called Dar Zoyúd, in the middle course of the Bat-ha, there is a tribe residing in a considerable place called Kinne, known as Kaudára, speaking a peculiar Language, but no Vocabularies were collected. I am at a great disadvantage in not having access to the Linguistic Notes, which will no doubt accompany the unpublished Vocabularies of Barth and Nachtigall, and explain points which now are not clear.

LVI. MARÁRIT. LVII. DAJO. LVIII. MASÁLIT.

Are three tribes lying to the South of Maba. The two tribes of Marárit and Menagon are also of the Abu-Saríb clan, and both speak the same Language, which I have entered under the name of the first. Barth in his Travels

mentions that he had made a Select Vocabulary, comprising about two hundred words, and a Translation of the Lord's Prayer, but the name does not appear in the list of unpublished Vocabularies left by Barth. The Dajo are a numerous tribe, though fallen in power, settled principally South-East of the Kúka, a tribe and Language already mentioned, with whom they have some distant affinity. Perhaps those elements in the Kúka Language which do not harmonize with the Bagrima may be identical with the Language of Dajo. Such is the hypothesis of Barth. Nachtigall has collected a Vocabulary. Barth mentions the Masálit as the most numerous tribe after the Abu-Saríb, but of low Culture, and Cannibals. No Vocabulary is mentioned as in existence.

LIX. GIMR or GEMIR.

Is the tribe from which the Kings of Woda were originally derived: it is not one of the great tribes of Dar Maba, or Wadai proper, but of an entirely different Nationality, from which came Woda, the founder of the Wadai Dynasty, which was called after him: they are reported to have come from Shensi on the River Nile, to have embraced Mahometanism, and to have a peculiar Language. Barth tells us so far, but gives no specimens of the Language. It would appear from his statement that they were of the Nuba Race; no Vocabulary appears among the list of Nachtigall's unpublished Materials, and we have no proof, that they have preserved their original Nuba Language in their new Settlement.

I have thus passed under Review the names of the Languages of the Central Sub-Group of the Negro Group: it would be misleading to say that the description is either exact, or exhaustive, for it is neither. It is the best that I can collect from existing Materials, and the worst is that, with the exception of the third volume of Nachtigall's Sahára and Sudán, there seems no prospect of any imme-

diate enlargement of our knowledge. I take leave of the two great travellers Barth and Nachtigall with a profound feeling of respect and admiration. More fortunate than others, they have lived to bring home the results of their great and adventurous expeditions. Matteuci and Massári have indeed since traversed this Region of Central Africa from the East to the West, and, though they added little to our knowledge, their successful passage showed that the road was still open. What is required is that a traveller should start from Tripoli along the beaten road to Lake Tsad, and thence track the River Shari to its source, filling up the gaps in the information of the great travellers above noticed.

D. NILE SUB-GROUP.

In my passage across Central Africa from the Western Coast betwixt the River Senegál and the Kamerún Mountains, with the Sahára on my Left hand to the North, and the unknown Equatorial Desert on my Right hand to the South, I reach, betwixt the Kingdoms of Wadai and Dar Fúr, the watershed of the Nile, and find myself in a Region in which the flow of streams is towards the great River of Egypt, and the flow of captured slaves is no longer towards the Atlantic to satisfy the wants of America, but to the Nile valley to satisfy the crave of Egypt, Turkey, and Arabia. The same black-coloured woolly-haired character distinguishes the population from that of every other Nation in the World, but Ethnologists and Linguists differentiate betwixt the Negro and the Nubian. Following F. Müller, I leave the tribes, which I have already noticed in the Nuba Group, on the Right and Left, and describe a Group of Pure Negroes occupying the banks of the Nile and its affluents the Sobat, Bahr al Arab, and others. I am quite prepared to hear objections to this arrangement, and indeed our knowledge of the tribes and Languages is exceedingly fragmentary, but I adhere to

the lines laid down to follow F. Müller in his Six Main Divisions of Africa.

The Region extends from 11° North Latitude to the Equator and from 28° to 35° East Longitude, and is intersected by the Nile and its affluents. The tribes are in the lowest state of Culture, Pagans, and only known since they have gradually come under the influence or dominion of Egypt. All that is known of them is picked up from the narratives of travellers, and the Roman Catholic Mission settled at Khartúm and Gondokóro, whose attention was particularly called to the Dinka and Bari. Schweinfurth, Junker, Marno, Miáni, Beltráme, Long, Petherick, Schuver, Baker, Felkin, and Emin Bey have contributed. Not one Language has risen from the unwritten stage, and not one portion of the Scriptures has been published by the Bible Society; in fact, this is the lowest and most depressed portion of Africa. Its position, however, is important and interesting. On the North and West it is bounded by the Nuba-Fulah Group, on the East by the Hamitic Group, to the South it is bounded by the most Northerly Sub-Group of the Bántu Family. Its area is broken into by the presence of the Semitic Arabs.

It is clear that but a small portion of this enormous Field has been revealed to us. Krapf mentions that Kirchner (a Roman Catholic Missionary at Khartúm) showed him a Vocabulary of twelve Languages spoken on the White Nile, several of which had mutual affinity. He does not give the names, and no doubt many are Dialects. I originally divided this Sub-Group into two Sections, one on each side of the White Nile, but this scheme had to be abandoned. I commence my enumeration with the Shilluk, the most Northern of the Sub-Group, and proceed Southward on the West side of the Nile to the shores of Albert Nyanza. I thence find my way to the shores of the Victoria Nyanza, and proceed Northwards on the East Side of the White Nile till I cross the Sobat and reach the Valley of the Blue Nile.

The following is a List of the Languages:

I. Shilluk.
II. Nuer.
III. Dinka.
IV. Bari.
V. Alwáj.
VI. Bongo.
VII. Mittu.
VIII. Sofi.
IX. Behli.
X. Lehsi.
XI. Atwot.
XII. Bofi.
XIII. Nyangbára.
XIV. Kerreru.
XV. Mundu.
XVI. Babúkr.
XVII. Liggi.
XVIII. Lúr.
XIX. Madi.
XX. Shúli.
XXI. Kavirondo.
XXII. Latúka.
XXIII. Berri.
XXIV. Kunkung.
XXV. Jibbe.
XXVI. Niuak.
XXVII. Fallangh.
XXVIII. Yambo.
XXIX. Gatzamba.
XXX. Goma.
XXXI. Gindjár.

I. SHILLUK alias DYUR.

By which name their neighbours the Dinka call them, while other neighbours the Bongo call them Behr. They call themselves Luoh or Lwo, and the Bellanda and Dembo are Branches of them. Schweinfurth saw a great deal of them, and is satisfied that the Language of all is essentially the same, with the exception of minor changes caused by the influence of their neighbours above mentioned. They occupy the entire West bank of the White Nile for a length of two hundred miles and a width of ten miles, extending as far as the mouth of the Bahr al Ghazal. They are hemmed in by the Baggara Arabs on the West and the River on the East. They spread over the lower course of the Sobat, across the White Nile, and since 1871 are subject to Egypt. They are about a million in number, occupy three thousand villages, and two thou-

sand square miles. They are addicted to agriculture, pasturage and hunting. Portions of the tribe have emigrated to the South-West. Ruppell, Seetzen, Brun Rollet and Schweinfurth have supplied Vocabularies, and the latter notices them in his Travels and his Linguistic Results. It is probable that there are Dialects, but we have no information. Lepsius notices this Language in the Preface to his Nuba Grammar, and thinks that he detects the distinction of Gender in the different words for the male and female personal pronoun. Emin Bey is of opinion that they once extended very far South, for he finds that the Shuli are akin, a Dialect of which is spoken on the shores of Albert Nyanza.

II. NUER.

Is a tribe which occupies a tract by the mouth of the tributaries of the White Nile, warlike, and hostile to the Dinka, but they resemble them and the Dinka in habits, though they differ in Language. Vocabularies are supplied by Marno, Brun Rollet, and they are mentioned by Schweinfurth.

III. DINKA or DENKA or JANGHEY.

Is the name of a powerful tribe on both sides of the White Nile, South of the Shilluk and Nuer, perfectly distinct from and at war with both, agriculturists and pastoral, but like its neighbours perfectly naked. Their Territory extends over sixty thousand square miles, with a length of two hundred miles. Schweinfurth knew them well. He mentions them in his Travels, and supplies a Vocabulary in his Linguistic Results. Ruppell, Marno, Brun Rollet supply Vocabularies. One of the four slave-boys taken to Bavaria, and placed under Tutshek, proved from the identity of the words used by him with those supplied by Ruppell, that he was a Dinka, but he was too

young to be of any use in getting a knowledge of the Language. A Roman Catholic Mission was established in 1848 at Khartúm: one out-station was at Gondokóro, and a third at a point in the Territory of the Dinka called the Holy Cross. One of the Missionaries, Beltráme, an Italian, compiled in 1859-60 a Grammatical Note and a Denka-Italian Vocabulary, but it was not then printed. Other Missionaries studied the Language. There was a frightful mortality in this Mission, and eventually it was abandoned. Knoblecher, who was a skilful Philologist, collected some Materials, and died in 1858. Kirchner revised them while in the Country and made additions. He returned home, and made over these Materials to Mitterrutzner, a Professor at Brixen in the Tyrol, who had long been in correspondence with the members of the Mission. Two other Missionaries, Kaufman and Morlang, after a long residence on the Nile, settled at Brixen. Mitterrutzner got possession of Beltráme's Grammatical Note and went over all his Materials, and in 1866 published at Brixen a Grammar in German, Sentences, a Translation of the Gospel of St. Luke, and Selections from the New Testament: also a Vocabulary of Dinka, Italian, and German. It is a thoroughly good book, but the Grammar is so short that Beltráme returned to his old studies, and in 1870 published in the Journal of the Geographical Society of Italy a Grammar in Italian and Sentences. In 1881 he published in the same Journal a second Edition, and a Vocabulary of Italian-Dinka and Dinka-Italian.

Few African Languages have been so thoroughly illustrated as this. F. Müller gives a Grammatical Note in his Outline of Philology, and remarks that, notwithstanding their apparently differing Structure, it is closely connected with the Bari, having a large number of common words and several Grammatical resemblances, justifying the hypothesis of a common origin. Lepsius remarks on its characteristics in the Preface to his Nuba Grammar. It has no Gender.

IV. BARI.

Is the tribe in the neighbourhood of Lado and Gondokóro, where there was a station of the Roman Catholic Mission above alluded to. Marno and Long give a Vocabulary of Moru, which is a Dialect of Bari. Baker gives a Vocabulary of Bari. Many of the Missionaries studied it, but few lived to return to Europe. Morlang brought to Europe a Translation of selections from the Gospels, fragments of Bible stories, and copies of Sermons preached. Knoblecher was only a short time among the Bari, but he collected a certain amount of Materials, which, after his death, were deposited in the Imperial Library of Vienna. They were utilized by F. Müller, and a Grammar, Texts, and Vocabulary, Bari-German and German-Bari, were published in the Proceedings of the Vienna Academy 1864. An independent study of the Language was made at Brixen in the Tyrol. Another Missionary, Ueberbacher, had died in 1858, but he had sent home specimens of the Language to Mitterrutzner, and at his death a further supply of Linguistic Materials found their way home. Morlang not only brought home Materials in 1863, but a Bari lad, possessed of good intelligence, and with him Mitterrutzner went over all the Materials, and published in 1867, after seeing F. Müller's production, a Grammar in German, Sentences, Texts, selected portions of the New Testament, and a Vocabulary of Bari-German. It certainly is a most satisfactory production. F. Müller gives a Grammatical Note in his Outline of Philology, and Lepsius in the Preface to his Nuba Grammar details the features of the Language, and thinks that he detects the existence of Gender.

V. AL WAY.

On the road from the landing-place on the Upper Nile to Ghatta's Seriba, Schweinfurth passed through the Country of this tribe. They fled at his approach. He was assured that they do not belong to the Dinka Race, though residing within that Language-Field, but are an isolated Race of uncertain origin, in hostility with their neighbours. No specimens are given of their Language.

VI. BONGO, called DOR by the Dinka, A-KUMA by the Nyamnyam, O-BONG by the Shilluk.

Occupy a tract one hundred and seventy-five miles broad by fifty miles long in the Basin of the Bahr al Ghazal, with a population of one hundred thousand. Their country is South-West of the Dinka. There appeared according to Schweinfurth to be no Dialects. He lived two years among them, and had the help of a young Nubian, who had lived with them ten years, and acquired their Language. Arabic was, however, the medium through which he compiled his Vocabulary of considerable extent, quite sufficient to supply the means of arriving at a judgment on the Structure. Vocabularies are also supplied by Von Heughlin, Petherick and Marno, who considers Abaka to be a Dialect of Bongo. Barth finds a resemblance of the Bongo to the Bagrima of the Central Sub-Group. Von Heughlin alludes to the practice of some of this tribe having their bottom incisor teeth taken out, which rendered their pronunciation difficult to understand, but this did not apply to the Bongo among whom Schweinfurth dwelt. He considered their Language harmonious, very simple in Structure, yet with a variety of terms for concrete subjects. He describes their Language in his Travels, and again in his Linguistic Results, in

which he gives Vocabularies and Sentences. Lepsius in the Preface to his Nuba Grammar thinks that he finds the existence of Gender, and an affinity to the Bari.

VII. MITTU.

Is the name of a tribe whose Language is spoken by a small group of independent tribes, Mittu, Madi, Abukeya, and Luba. Schweinfurth is explicit that it is so, and they are in a general way called Mittu. They reach as far North as the Dinka, and South to the Nyamnyam, but they are all able to understand each other, presenting only differences of Dialect. Marno and Long give a Vocabulary of Abukeya, but of the other varieties, though mentioned by Schweinfurth and Long in their Narratives, there appear to be no specimens. The Madi here mentioned has no connection with the Language of the same name which will be mentioned further on. Emin Bey writes that there are two subdivisions, one to the North, and the other to the South, with a Language entirely different, which had found its way into a different system.

VIII. SOFI.

Is the name of a tribe in the neighbourhood of the Mittu visited by Schweinfurth, who remarks that they are the same as the Rohl, that their Language in some respects resembled that of the Mittu and Bongo, though on some points it differed materially from both. In appearance and habits the Sofi had great affinity to the Mittu. No specimens are given of the Language.

IX. BEHLI. X. LEHSI. XI. ATWOT. XII. BOFI.

We hear of these four tribes from Schweinfurth on the banks of the River Rohl, an affluent of the White Nile. Of

the Lehsi he says distinctly that the Language differs both from the Mittu and Sofi. No specimen is given of these Languages.

XIII. NYANGBÁRA.

Morlang gives a brief Vocabulary of this tribe, whose habitat is on the Jei River. It has no apparent connection with the Language of the Bari already noticed. Mitterrutzner alludes to it in the Appendix to his Bari Grammar, and gives Morlang's Vocabulary. Emin Bey states that it is a Dialectal variation of Bari with a great many intermixed Madi words, indicating a long contact with that tribe.

XIV. KEDERU.

A Vocabulary is supplied by Felkin, and its position fixed. Emin Bey found them dwelling West of the Nyangbára, where they are numerous. He states that they are very different from all the Races lying round about. To the East live the Mandara, who speak Bari: to the North-West live the Moru, who speak Mittu; due West are the Mittu; and South are the Liggi and Nyangbára. The Language of the Kederu is quite distinct from that of the tribes living round about, resembling to a certain extent the Southern Madi, but some of the Numerals are quite distinct.

XV. MUNDU.

Is the Language of an isolated tribe, of which a Vocabulary is supplied by Marno, with the remark that it resembles the Golo of the Nuba-Fulah Group. Its habitat is near that of the Nyamnyam. So little being known of it, it is provisionally classed among the Negro Languages, but it may possibly be Nuba.

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XVI. BABÚKR.

Is a tribe visited by Schweinfurth, whose habitat is South of the Mittu, but in two separate *encláves*. The Vocabularies which had been made perished in a fire in the camp.

XVII. LIGGI.

This tribe inhabits a tract to the West of the White Nile, in which the Egyptian Government has Stations. It appears that it is identical with the Yeyi, of which Morlang gives a Vocabulary, and the Ki Yey, of which Long gives a Vocabulary.

XVIII. LÚR.

Emin Bey in the German Journal of Ethnology supplies a Vocabulary, and remarks that this tribe occupies a very wide District: their Western boundary is quite unknown: the Albert Nyanza and the White Nile form their Eastern boundary. The Lúr occupy all the vast Region of the West of Albert Nyanza as far North as 3° 10′ North Latitude. They meet the Madi on the North, or other tribes, whose Language, like that of the Kallika, of which Emin Bey collected a few words, resembles the Madi. He is of opinion that the Lúr and Shúli, which will be mentioned below, are closely connected. Setting aside Loan-words from other Languages, all the Ground-words are the same with Dialectic differences. Their mode of speaking and accent are the same, and they themselves consider their Languages to be connected. The Shilluk soldiers make themselves easily understood by the Shúli. On comparing the Vocabularies of the Shúli and Shilluk, there is a strong resemblance. While the name Shúli recalls Shilluk, the name Lúr recalls Luoh: it may be assumed that both Lúr

and Shilluk belong to the Shilluk Cluster of Languages: perhaps the Dyur and Bellanda sub-tribes of the Shilluk are intermediate betwixt the North and South Branches of the Shilluk Cluster.

XIX. MADI.

The Madi are a notable tribe on the Right bank of the White Nile, as the traveller proceeds to the Albert Nyanza. With the Madi are connected the Chopi and Lira, but these Madi have no connection with the sub-tribe of the Mittu which bears the same name. Grant, Long, and Baker mention them, as they passed through their Territory, but no Vocabularies were collected, though the Language is specially alluded to as a distinct one. Emin Bey in the Journal of the German Society of Ethnology supplies a long Vocabulary collected by himself: he remarks that the Language is totally distinct from the Shilluk, and allied to the Makraka, who are Nyamnyam. There is an abundance of Monosyllables. The Vocabulary of Makraka collected by Marno does not resemble the Madi, but there is a strong affinity to the Vocabulary of Nyangbára collected by Morlang and Marno.

XX. SHÚLI.

The Gani who are mentioned by Grant as Negroes, but who visited the Court of Kamrási, King of U-Nyóro, of the Bántu Family, on the confines of whose Territory they dwelt, are included among the Shúli. Grant states that these Gani spoke a Language totally unintelligible to his Bántu servants. New gives a Vocabulary. Emin Bey came into contact with the Shúli during his excursion to the Albert Nyanza, as the habitat of the Shúli is one of the most Southern of the Negro Race. In the Journal of the German Society of Ethnology he gives an account of the Language, a very considerable Vocabulary, using the

same words as Schweinfurth adopted in his Linguistic Results for facility of comparison. The Region of the Shúli is bounded on the North by the Bari and Madi, on the East by the Madi, and the Langgo or Kidi mentioned among the Galla in the Hamitic Group, some of the tribes of which speak Shúli. The Victoria Nile is the Southern boundary, but the tribes who inhabit the neighbourhood of the falls of that River, though called Wa-Nyóro, speak a Language identical with Shúli, and which is called, in the Language of the Wa-Nyóro, Shefalu. Baker mentions in his "Nyanza" the Languages of Obbo and Farajoke: both these are Shúli.

XXI. KAVIRONDO.

It must be remarked that on the Eastern side of Africa the Negro Race push down to the Equator; on the West Coast they are not found below the Fifth Degree of North Latitude, as the Bántu Family extends so far North of the Equator. This tribe was brought to our knowledge by New, who in his Wanderings in Africa gives a Vocabulary and mentions that they are numerous, divided into many clans, and occupy the Country stretching Northwards along the shores of the Victoria Nyanza: they are Pastoral, and in a low state of Civilization. Their Language is entirely different from that of the Bántu Family. Their existence and Geographical position have been confirmed by late letters from Missionaries at Mombása and Manboia. Wakefield, a colleague of New, was good enough, just before he started back to East Africa, to send me a Vocabulary, which he had compiled from the lips of a competent Swahíli traveller. It must be remembered that the Route from Mombása to Victoria Nyanza through the Masai and Kavirondo Territory is traversed by Native Caravans, and though as yet no European has reached the Eastern shore, we can look forward with good hope to the success of the expedition of the Royal Geographical Society under

n. There is a marked affinity betwixt this
ry and the Shilluk.

XXII. LATÚKA.

n his "Nyanza" remarked that the Language of
was quite distinct from that of the Berri, its
and he gives a Vocabulary. Emin Bey in the
the German Society of Ethnology states that
uage is totally distinct from any spoken in the
nood. He goes so far as to attach it to the
luster of Languages, which I have entered
Galla in the Hamitic Group. Round these
ell the Shúli, who speak their well-marked
Emin Bey gives a Vocabulary. This opens
stions of importance. We are clearly on a very
rontier. It is asserted that the Vocabulary
hat of the Kwáfi of the Nuba-Fulah Group,
er that the Kwáfi is akin to the Galla of the
oup. If all this be proved by a serious investi-
intercomparison, the Languages in the neigh-
ll have to be replotted: for the present I leave
y are.

XXIII. BERRI.

he Bari live this tribe, who speak a Language
the Shilluk and Dinka, but no Vocabularies
. Müller mentions this in his Universal
t he does not quote the first-hand Authority
nt.

XXIV. KUNG. XXV. JIBBE. XXVI. NIUAK. XXVII. FALLANGH.

ibes dwell on the banks of the River Sobat,
ed by Junker, who states distinctly as the

result of his personal local inquiry that they speak
Languages. His stay was too short to record Voc
but with such precise testimony we cannot excl
and assert that they are only Dinka sub-tribes
be so, but Time will show.

XXVIII. YEMBO.

D'Abbadie in his paper on Khamitic Languages alludes to this tribe, and he indicates their habitat, and gives Vocabulary.

XXIX. GAIZAMBA. XXX. GOMA.

I enter these names from a desire to exclude none, which under any pretence can be entered. The Gaizamba, *alias* Aguro, are a Negro Race dwelling East of Kaffa, and of the Woratta of the Hamitic Group D'Abbadie gives a Vocabulary in his Essay on Hamitic Languages. Schuver gives a Vocabulary of Goma, and fixes their place of residence, remarking that they have the same place of residence and the same Language as the Amase. My attention was drawn to this tribe by Schweinfurth in a letter to my address, and notice has also appeared in Petermann's Geographical Magazine.

XXXI. GINDJAR.

Beke fixes the habitat of this tribe on the right bank of the Blue Nile betwixt the Hamitic Agau and the Nuba, and gives a Vocabulary. Bruce reports that these people were the refugee slaves of the Arabs driven out of Senaar by the immigration of the Funj: they moved into the locality and have increased, and speak a Language, in which there is much Arabic, and according to some are bilingual, speaking a corrupt Arabic Dialect, as mentioned in page 85.

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